

THE SEFER OF JESUS

G o s p e l o f B a r n a b i



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Revised according to the
Qu'ran, the Law & Prophets

2nd edition

F i l b l u z
éditions

THE SEFER OF JESUS

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JOHN THE BAPTIST

The Life of Jesus Christ from the Visions of Emmerich

Vol. I, transl. (German) by Brentano 1857

The Holy Ghost urged John in his work like he inspired the prophets formerly. When the basin had been excavated to the well, where later the central tree was planted, John dug a channel from the stream near his cave to the basin, then gathered reeds in the wilderness, inserting one into the other and, through this conduit (he covered with earth) leading the waters of the stream to the basin. After he let as much water as necessary from the stream into the basin. If the basin became too full, water could flow through the channels of the ledge and refresh the vegetation of the surrounding surface. John entered the water to the waist, with one hand he clasped the tree in the center while he struck the water with a small staff at the end of which he had attached a cross and a pennant; every stroke sent the water in a spray over his head. At the same time, a cloud of light descended on him from above and, so to speak, an outpouring of the Holy Spirit, while angels appeared on the edge of the basin and addressed a few words to him. It was John's last work in the desert. Descending from the desert, he first built a small bridge over a stream. He did not notice the crossing which was at a certain distance, because he never turned from his path, but worked directly wherever he went. Shortly after the completion of the baptism well, John left the desert for the haunts of men.

Wherever he went, he made a wonderful impression; tall in stature, strong and muscular although emaciated by fasting and bodily mortification, he presented a pure and noble appearance; his simple, direct and dominant manner, his expression, grave and austere; in his hand, he carried a staff folded like a shepherd's crook. John allowed nothing to prove an obstacle in his way; he walked boldly towards everything he encountered and said only one thing, penance and the lord's coming. His presence everywhere aroused wonder and made the lightest austere; his voice pierced like a sword, it was loud and strong although tempered by a tone of kindness. He treated all kinds of people like children. The most remarkable thing was the way he rushed straight ahead, deterred by nothing, hurrying through the desert and the forest, digging here, rolling stones over there, removing fallen trees, preparing places to rest, calling the people who stood watching him in amazement, taking them out of their huts to help him. He stayed nowhere for a long time, but was soon in another place. He went along the Sea of Galil, around Tarichea, up to the Jordan Valley, then passed Salem, and crossed the desert towards Bethel. He passed by Jerusalem; he had never been in the holy city; he looked at it sadly and lamented over it. Completely possessed by the thought of his mission, he went on earnest, grave, simple and full of the Holy Spirit, shouting out loud:

— Penance. Prepare, the lord is near.

He entered the shepherd's valley and went to the place of his birth. His parents were dead but some young people of his relatives lived there, from the side of Zachary. They were among the first to join him as disciples. When he passed through Bethsaida, Capernaum and Nazareth, the blessed virgin did not see him; since Joseph's death she rarely went out of the house. Several relatives in his family were present at his exhortations and accompanied him for a certain distance. During the three months preceding baptism, John ran through the country twice announcing he who was to come. His progress was made with extraordinary strong feeling. Where he had nothing to do, he literally ran from field to field, entered homes and schools to teach, and gathered people around him in the streets and public places. Priests and elders arrested him here and there, questioning his right to teach, but soon astonished and full of wonder, they allowed him to continue on his way. The expression 'preparing the way for the lord' was not entirely figurative, since John began his mission by actually preparing the way and crossing the roads and the different places by which Jesus and his disciples then traveled: he cleared the stones and brambles, made paths, laid boards across streams, cleaned canals, dug

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wells and basins, installed seats, resting places and sheds to provide shade in the various places where the lord later rested, taught, and acted. While he was thus engaged, the lonely serious and simple man by his rough clothes and his remarkable silhouette attracted the attention of people and marveled when he entered the huts sometimes to borrow a tool, sometimes even to claim help from occupants. Everywhere, he was soon surrounded by a crowd which he boldly and fervently exhorted to do penance and follow the messiah, of which he said of himself to be the forerunner.

John always saw the lord in spirit; he was generally in the prophetic state; he saw Jesus as the accomplishment of his own mission, the realization of his own prophetic vocation. Jesus was not for John a contemporary, not a man like him, for him he was the redeemer of the world, God's son made man, the eternity appearing in time; therefore, he could not dream of associating with him. John also felt that he was not himself like his fellows, for even in his mother's womb the hand of the Lord had touched him, and by the Holy Spirit he had a way superior to the relationships of the time.

John baptized in different places; first in Ainon in the neighborhood of Salem, then opposite to Beth-Araba, on the west side of the Jordan, and not far from Jericho. This third place was on the east side of the Jordan, a few hours further north than the second. The last time he baptized was in Ainon, where he had returned. This is where he was taken prisoner. The water in which John baptized was an arm of the Jordan formed by a bend in the river to the east, and about an hour length. In some places it was so narrow that you could jump over it; to others it was broader. Its course must have changed here and there, because in many places it has dried up. This bend in the river surrounded basins and wells fed by its waters. One of these basins, separated by a dam from the arm of the river, formed the place of baptism of John in Ainon. Under the dam ran pipes, by means of which the basin could be emptied or filled at leisure; John himself had so arranged.

The aspirants for baptism stood in the water to the waist, supported by a balustrade that ran alongside. John was standing on one side to pick up water from a shell and pour it over the aspirant's head, while on the other side stood one of the baptized, his hand resting on his shoulder; John too had laid his hand. The body of the aspirants was wrapped in a white scarf, bare shoulders. Near the pool was a cabin where they retired to undress and dress. I never saw women baptized here. The Baptist wore a long white garment during the ceremony. Around the numerous streams and basins of this region were pastures for cattle, and herds of donkeys grazed in the green meadows. The country around Salem and Ainon was almost free, with a kind of privilege established by custom, under which the inhabitants dared not drive out anyone from its borders. John had built his cabin at Ainon on ancient foundations of what was once a large building, but which had fallen into ruins, now covered with moss and overgrown with weeds.

These ruins were the foundations of the tented castle of Melchizedek. Abraham once had a vision here of a city of God like the heavenly Jerusalem, with water jets falling from it; he drew two stones in position, one like an altar, and the other where he knelt. He was ordered to pray more for the coming of the city of God.¹ Melchizedek built this castle in Salem. But it was rather a tent with galleries and steps all around, like the castle of Mensor, in Arabia. The foundation alone was solid, it was of stone; the four corners where the main beams were located were still visible in John's time. It had only a very solid stone foundation which looked like a fortification overgrown with greenery. John had his little hut of rushes there. This tent castle was a resort for foreigners and travelers, a kind of safe and practical hostel near pleasant waters. Perhaps Melchizedek, as a guide and advisor to the still unstable races and nations, kept this castle as a place to house and educate them; even at that time, it bore a reference to baptism. It was the focal point of Melchizedek; from there he began his journey to layout Jerusalem, visit Abraham and go elsewhere.

¹ At the sacrifice of bread and wine, Melchizedek blessed Abraham and ordained him priest, saying: The Lord said to my lord, sit at my right hand, you are a priest forever according to the order of Melchizedek (The Life of Jesus Christ, chap. 13, Volume one of four, Anne Catherine Emmerich).

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There too, he gathered and allocated families and peoples who settled in various places. All of this took place before the bread and wine offering that was made in a valley south of Jerusalem. Melchizedek built Salem before building Jerusalem. Wherever he worked and built, he seemed to lay the foundation for future grace, to draw attention to that particular place, to start something that would be perfected in the future.

Jacob also lived in Ainon for a long time with his flocks. The baptism cistern existed at that time and Jacob repaired it. The ruins of the castle of Melchizedek were near the water and the place of baptism; at the beginning of Christian Jerusalem, a church stood at the place where John were baptizing; this church was still standing when Mary of Egypt passed by to withdraw in the desert. Salem was a beautiful city which was ruined during a war when the (1st) Temple was destroyed.

John, the last prophet, had attracted public attention by his teaching and his baptism when messengers sent by Herod came to him from Callirrhoe. Herod lived at that time in his castle of Callirrhoe, on the east side of the Dead Sea, where there were many baths and hot springs in the vicinity. Herod wanted John to come to him, but John answered the messengers, 'I have a lot to do. If Herod wants to converse with me, let him come himself.' After Herod went to a small town, about five miles south of Ainon, he got on a low-wheeled chariot, surrounded by a guard. From his raised seat, he could have a view from all sides. He invited John to meet him in the small town. John went outside the city to a man's hut, where Herod went to meet him alone. Herod asked John why he dwelt in so miserable abode at Ainon, adding that he would have a house built for him there. But to this John replied he needed no house, that he had all he wanted; he was accomplishing the will of one greater than he. He spoke earnestly and severely though briefly, standing with his face turned away from Herod.

Simon, James the less and Thaddeus, all sons of Mary Cleophas by her late husband Alpheus, and Joses Barsabas, the son of his second marriage to Sabas, were baptized by John in Ainon. Andrew and Philip were also baptized by him, then returned to their occupations. One day many priests and doctors of law came to John from the towns around Jerusalem, intending to call him to account; they questioned him as to who he was, who had sent him, what he taught, etc. John, answering with extraordinary boldness and energy, announced to them the coming of the messiah, and he accused them of impenitence and hypocrisy. Not long after, multitudes were sent from Nazareth, Jerusalem, and Hebron by the Elders and Pharisees to question John on his mission; they complained that he has taken possession of the place chosen for baptism. The other apostles and many disciples had already been baptized. Many publicans (tax collectors) had come to John. He had baptized them and told them about the state of their conscience. Among them was the publican Levi, later named Matthew, son of Alpheus by his first marriage, being widowed when he married Mary Cleophas. Levi was deeply moved by John's exhortations and changed his life. John refused baptism to many of these publicans.



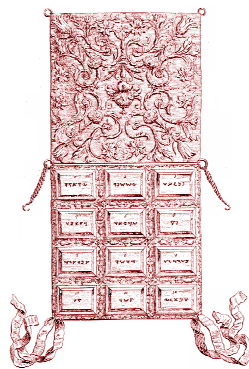


He will baptise
y o u w i t h
the Holy Spirit

—John the Baptist

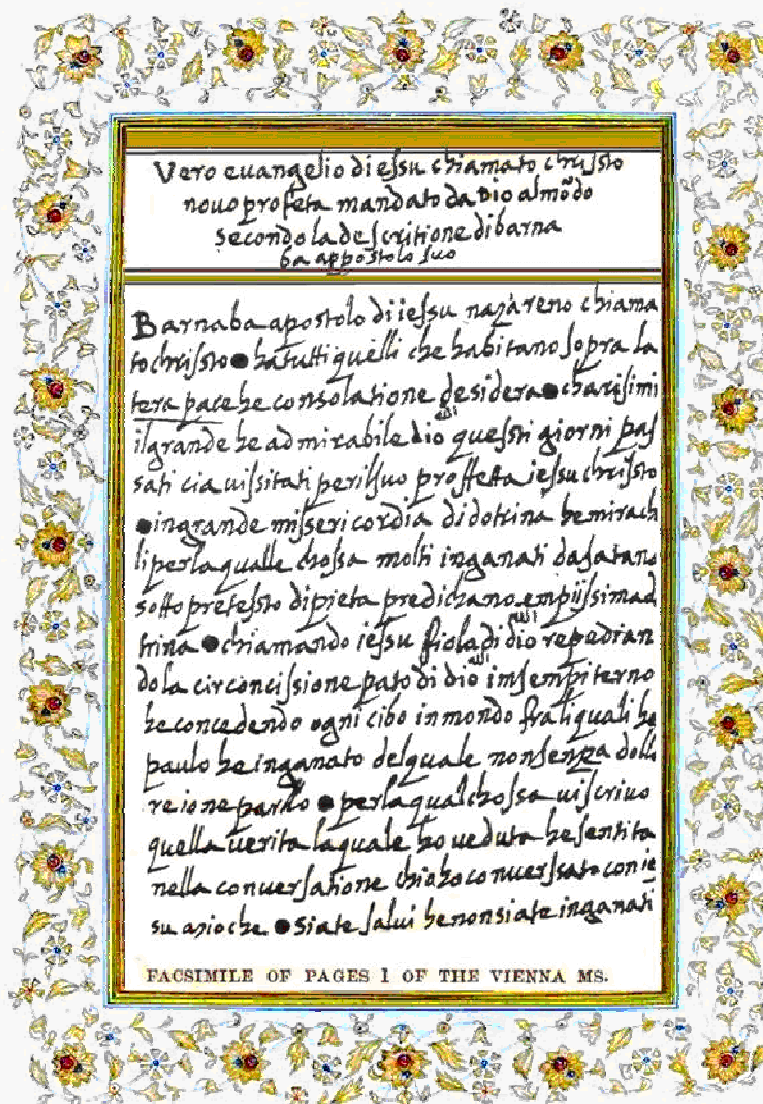
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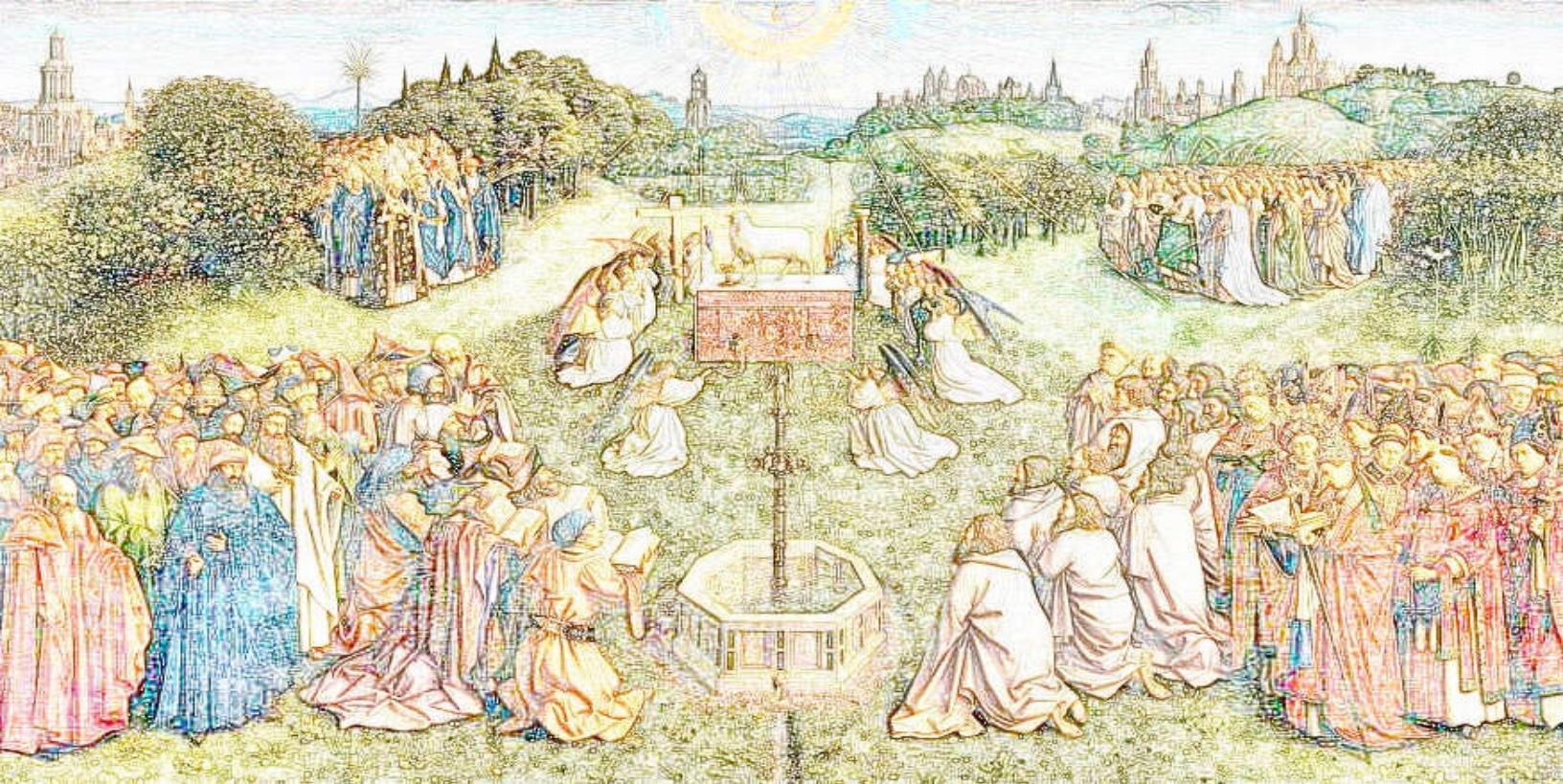
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THE CHILDBIRTH

True gospel of Jesus called Christ, new prophet mandated by God for the world according to the description of his apostle Barnabi

From Barnabi,² apostle of Jesus the nazirite³ called Christ; wishes of peace and consolation to all who live on earth.

Dearly beloved;

During these last days, the great and wonderful God has visited us by Jesus, his prophet, in great mercy of teaching and miracles. Whereof many, being deceived of satan, are preaching under pretence of piety most impious doctrine, calling Jesus as god, repudiating the circumcision forever ordained of God, and permitting unclean meat. I wrote the truth that I have seen and heard in the intercourse I have had with Jesus, so that you may be saved, and not to be deceived of satan and to perish before the judgment of God. Beware of anyone that preach to you a teaching contrary to which I wrote, that you may be saved eternally. The great God be with you and guard you from every evil of satan. Amen.



¹ In these last years, a virgin called Mary, of the lineage of David, from the tribe of Judah, was visited from God by the angel Gabriel: this virgin was living in holiness, blameless, abiding in prayer with fastings. Being alone one day, the angel Gabriel entered her chamber, he saluted her, saying:

— God is with you Mary.

The virgin was affrighted at the appearance of the angel but the angel comforted her, saying:

— Fear not Mary, you have found favour with God who has chosen you to be mother of a prophet, whom he will send to the people of Israel, that they may walk in his laws with truth of heart. Deuteronomy 18,18

— How shall I bring forth son since I know no man? answered the virgin.

— God who made man without man can generate in you a man without man, because nothing is impossible for him, the angel answered to Mary.

² Bar nabi בריא (son of prophet).

³ Nazir: נזיר nazar, separate (Numbers 6), plur. nazirim (Amos 2.11).| The judge Simson שמשון (Samson) was a nazir from his conception (Judges 13.3) and so was the prophet Samuel (1Samuel 1.11). Joseph was nazir (prince, separated) (Genesis 49.26); undressed vine (Leviticus 25.5). The translation of Nazarite is by a false alliteration with Nazareth (see <http://lexiconcordance.com/hebrew/5139.html>).

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- I know how God is almighty, answered Mary. His will be done.
- Be conceived in you the prophet, whom you shall name Jesus. You shall keep him from wine, strong drink, and every unclean meat, because the infant is a holy one of God, the angel answered.
- Be it done according to your word; behold the handmaid of God, said Mary, bowing herself with humility.



The angel departed and the virgin glorified God:

- Know my soul the greatness of God! Exult my spirit in God my savior who has regarded the lowliness of his handmaiden.^{Psalm 138:6} Blessed be his holy Name, for he who is mighty has made me great:⁴ I shall be called blessed by the nations.^{Psalm 72:17} His mercy extends from generation to generation of them that fear⁵ him. Mighty have he made his hand to scatter the proud in the imagination of his heart. He have put down the mighty from their seat to exalt the humble. He have filled with good things him who has been hungry and sent empty away the rich! He keeps memory of the promises made to Abraham and his son for ever!

2

Having known the will of God but fearing people take offence at her being great with child⁶ and should stone her as guilty of fornication, Mary chose a companion of her own lineage, a man called by name Joseph, a righteous man of blameless life, fearing and serving God with prayers and fastings, living by the works of his hands as carpenter. Knowing such a man, the virgin chose him for companion and revealed him the divine counsel.

When Joseph perceived she was great with child, being righteous and fearing God, he was minded to put Mary away. Behold, while he slept, he was rebuked by the angel of God, saying:

- Joseph, why are you minded to put away your wife Mary? Know that what is wrought in her is done entirely by the will of God. The virgin shall bring forth a son, whom you shall call by the name Jesus, because he is a holy one of God from his mother's womb. You shall keep him from wine, strong drink, and from every unclean meat. He is a prophet of God sent to the people of Israel to convert Judah to his heart and that Israel may walk in the law of the Lord written in the law of Moshe. He shall come with the great power, which God shall give him to work great miracles, whereby many shall be saved.

Arising from sleep, Joseph gave thanks to God and abode with Mary all his life, serving God with all sincerity.



3

Herod reigned in Judah and Pilate was governor by decree of Caesar Augustus during the sacerdotal period of Annas and Caiaphas.⁷ By decree of Augustus, all the world was enrolled, wherefore each one went to present himself to the country in his own tribe to be enrolled there. Therefore Joseph departed with his wife Mary great with child from Nazareth, city of Galil, to go to Bethlehem his city, being of the lineage of David, to be enrolled according to the decree of Caesar.

Arrived at Bethlehem, Joseph found no place since the city was small and great the multitude of strangers there; he took lodging outside the city in a shelter for shepherds; Joseph abode there because there was no room in the inn and the days for Mary to bring forth being fulfilled. The virgin was surrounded by an exceeding bright light and brought forth her son without pain. She took him in her arms and wrapped him in swaddling clothes, then laid him in a manger. There came with gladness a great multitude of angels blessing God and announcing peace to them who fear God. Mary and Joseph praised the Lord for Jesus birth and nurtured him with greatest joy.



4

At that time, behold, the shepherds watching over their flock as their habit were surrounded by an exceeding bright light, out of which appeared an angel who was blessing God. The shepherds were filled with fear by the sudden light and the appearing of the angel, saying:

- Behold, I announce you a great joy, an infant is born in the city of David, a prophet of the Lord who shall bring great salvation to the House of Israel. You shall find him in a manger with his mother who blesses God.

⁴ Great with child.

⁵ Fear God; i.e. observe his commandments.

⁶ God has no mother; in teaching us to baptize in the name of the Father, of the son, and of the Holy Spirit (Matthew 28:19, John 1:33). Jesus clearly stated that he is not the Father and that we must all pray addressing to the holy Trinity; contrary teaching is an offense.

⁷ Herod's kohanim.

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When he said this, there came a great multitude of angels blessing God and announcing peace to those of good will. When the angels departed, the shepherds said among themselves:

— Let's go to Bethlehem to see the word that God announced to us by his angel.

Many shepherds went up to Bethlehem searching for a new-born and found him outside the city, lying in the manger according to the angel word. They made obeisance to him and gave to the mother what they had. They announced her what they had seen and heard, and Mary kept all these things in her heart as well as Joseph, giving thanks to God. The shepherds returned to their flocks and announced to everyone how great a thing they had seen. And the whole country's hills of Judah were filled with fear, every man had this word at heart:

— Think who this infant shall be...



5 When the 8th days were fulfilled according to the law of the Lord written in the book of Moshe, they took the infant to circumcise him and carried him to the Temple. They circumcised the boy and gave the name Jesus as the angel of the Lord said before he was conceived in the womb. Mary and Joseph perceived the infant were need for the salvation and the ruin of many.⁸ Luke 2:34 They feared God and kept with the infant the fear of God.

6 In the reign of Herod the king of Judah, when Jesus was born, three wisemen observing the stars of heaven in the parts of the East saw a star of great brightness appear. They concluded between them to follow the guidance of the star which went before them to Judah. Arrived at Jerusalem, they asked where the king of jews was born. By hearing this Herod was affrighted and the city troubled; he called together the scribes and the kohanim to ask where the messiah should be born. They answered:

— He should be born in Bethlehem as it is written by the prophet Micah:

— Bethlehem Ephrata, you are not little among the princes of Judah, for out of you shall come forth a ruler who shall lead my people Israel.⁹ Micah 5

Herod called the wisemen and asked them regarding their coming. They had seen a star in the East that guided them there, and now they wished to worship with gifts this new king manifested by his star. Speaking deceitfully, Herod said to them:

— Go to Bethlehem and search out with diligence concerning the child. Come and tell me when you find him cause I will come to worship too.

When the wisemen departed from Jerusalem, lo, the star that appeared to them in the East went before them. The wisemen were filled with gladness seeing the star.⁸

7 Having gone to Bethlehem, outside the city, the star stood still above the dwelling where was born Jesus. The wisemen seeing this, they went there and found the infant with his mother; they bent down to him in obedience and presented to him the gold and the spices, with silver.⁹

The wisemen recounted to the virgin all that they had seen. While sleeping, they were warned by the infant not to go back to Herod, therefore they departed by another way to return to their home, announcing all they had seen in Judah.

8 Not seeing the wisemen return, Herod believed beeing mocked and determined to put to death the new-born. So while Joseph was sleeping, behold, the angel of the Lord appeared there to him, saying:

— Rise up fast, take the infant and his mother to go into Egypt for Herod want to slay him.

Joseph arose with great fear, took the infant and Mary to go in Egypt and abode there until Herod death. Believing to be derided by the wisemen, Herod sent his soldiers to slay all the newborns in Bethlehem. So the soldiers came and slew all the children as commanded. The sayings of the prophet Jeremiah were fulfilled: There are great weeping and lamentation in Ramah: Rachel lament for her sons and no consolation is given to her because they are no more.¹⁰



9 At the death of Herod behold the angel of the Lord appeared to Joseph in a dream, saying:

⁸ The star disappeared at their arrival in Jerusalem. | Vision of Balaam (see Numbers 24:17).

⁹ Offering of gold, frankincense and myrrh (see The Conflict of Adam and Eve (chap. 31), Malan 1882).

¹⁰ Jeremiah 31

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— Return into Judah. Those who wanted the child to die are dead.

Joseph took Mary with the child, who had come to the age of seven, and came to Judah. Hearing that Archelaus, the son of Herod, reigned in Judah, fearing to remain in Judah, he went to Galil: they went to dwell in Nazareth where the child grew in grace and wisdom before God and before men.



Having come to the age of 12, Jesus went to Jerusalem with Mary and Joseph to worship according to the law of the Lord written in the book of Moshe. Deuteronomy 12:11

They departed after their prayers ended, thinking Jesus came back with their kinsfolk. But seeing Jesus was lost, Mary returned with Joseph to Jerusalem to search for him among kinsfolk and neighbours. They found the child on the 3rd day in the Temple in the midst of the teachers, disputing concerning the law; everyone was amazed at his answers, saying,

— How can there be such teaching in him being so small and having not learned to read?

Mary reproved him.

— Son, what hast you done to us? Behold, your father and I are searching for you in sorrow for three days.

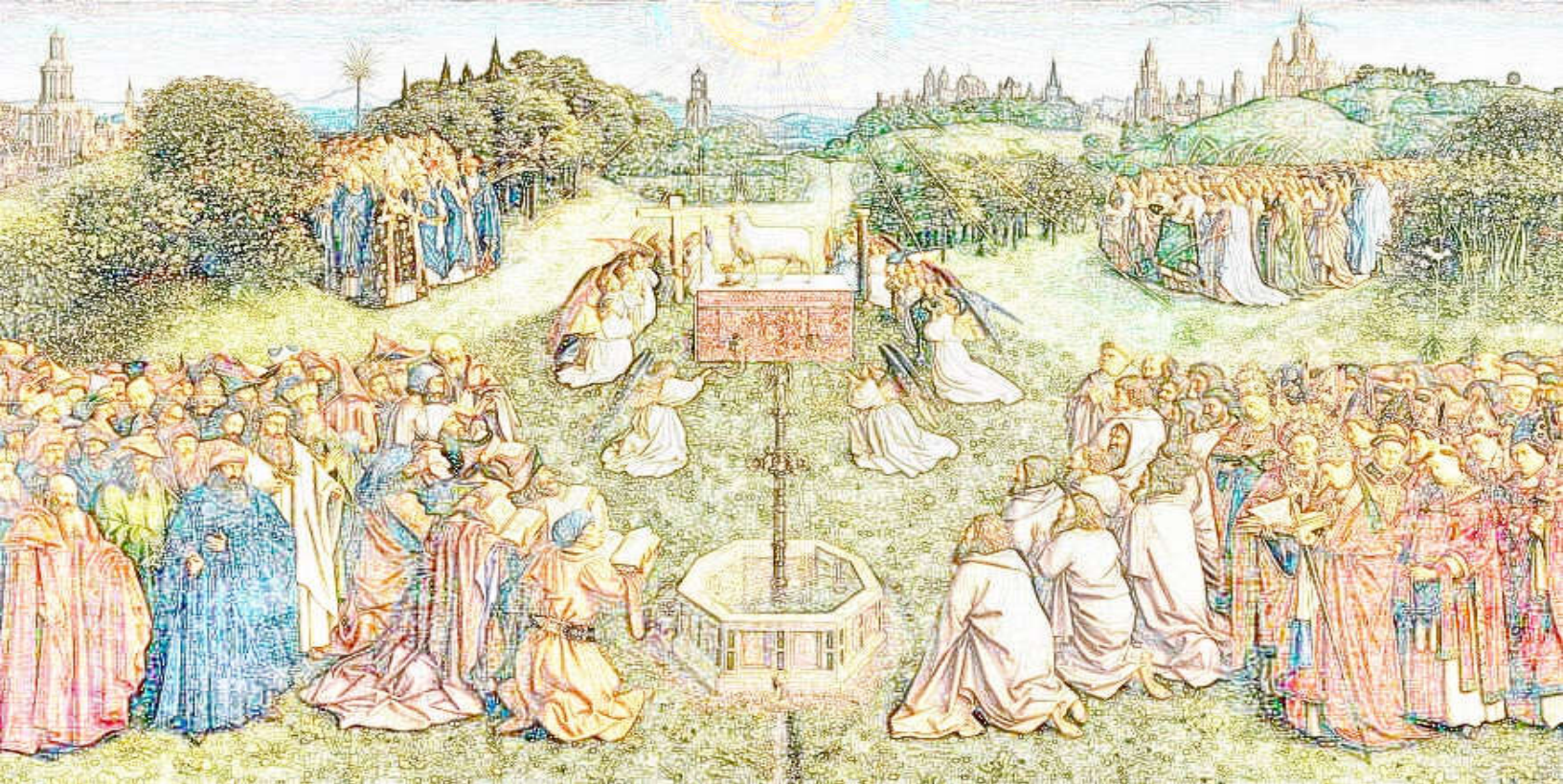
— Don't you know that the service of God must come before father and mother? he answered.

Jesus went down with Joseph and his mother to Nazareth and he was obedient to them with humility and respect.



SACRED GENEALOGY

1. **Adam** begot Cain & Abel
(& their twins), & Seth of his wife Eve
2. **Seth** begot Enos of his wife Kelimath the twin of Abel
3. **Enos** begot Kenan of his wife Hanna, daughter of Jubal, daughter of Hoh, daughter of Seth
4. **Kenan** begot Mahalaleel of his wife Peryath, daughter of Kotun, daughter of Yarbhal
5. **Mahalaleel** begot Jared of his wife Schatpar, daughter of Enos
6. **Jared** begot Enoch of his wife Zebhidha, daughter of Kuhlon, daughter of Kenan
7. **ENOCH** begot Methuselah of his wife Zadhkin, daughter of Topih, daughter of Mahalaleel
8. **Methuselah** begot Lamech of his wife Sakhuth, daughter of Sokhin
9. **Lamech** begot Noah of his wife Kipar, daughter of Tuthath, daughter of Methuselah
10. **Noah** begot Shem, Ham & Japhet of his wife Haykal, daughter of Namus
11. **Shem** begot Arphaxad
12. **Arphaxad** begot Selah & Kainan who begot Melchizedek
13. **Selah** begot Eber
14. **Eber** begot Peleg
15. **Peleg** begot Rehu
16. **Rehu** begot Serug
17. **Serug** begot Nahor of his wife Kahal, daughter of Peleg
18. **Nahor** begot Terah of his wife Yapush, daughter of Rehu
19. **Terah** begot of his wives— of Iona, Abraham; of Salmuth, Sarah
20. **Abraham** begot of his wives— of Sarah, Isaac; of Agar, Ishmael; of Ketura, Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah
21. **Isaac** begot Jacob and Esau of his wife Rebecca
22. **Jacob** begot 12 sons of his wives— Lea; Ruben, Simeon, Levi, Judah, Isachar, Zebulon (& Dinah his twin); of Zilpah, Gad & Asher; of Rachel, Ioseph & Benjamin; of Bilha, Dan & Naphtali
23. **Judah** begot Perez and Zerah of Tamar
24. **Perez** begot Hesron
25. **Hesron** begot Aram
26. **Aram** begot Amminadab
27. **Aminadab** begot Nashon
28. **Nahson** begot Salmon
29. **Salmon** begot Boaz of his wife Rahab
30. **Boaz** begot Obed of his wife Ruth, daughter of Lot
32. **Jesse** begot David, king of Israel after Saul
33. **David** begot Soomon of Batsheba
34. **Solomon** begot Rehoboam
35. **Rehoboam** begot Abijah
36. **Abijah** begot Asa
37. **Asa** begot Iosaphat **ELIAH**
38. **Iosaphat** begot Ioram
39. **Ioram** begot Ahazia
40. **Ahazia** begot Ioash
41. **Ioash** begot Amaziah
42. **Amaziah** begot Uzziah
43. **Uzziah** begot Iotham
44. **Iotham** begot Ahaz
45. **Ahaz** begot Hezekiah
46. **Hezekiah** begot Manaseh
47. **Manaseh** begot Amon
48. **Amon** begot Iosiah
49. **Iosiah** begot Jehoikim
50. **Jehoikim** begot Jehoiachin
51. **Jehoiachin** begot Salathiel
52. **Salathiel** begot Nedabijah
53. **Nedabijah** begot Zerubbabel
54. **Zerubbabel** begot Abiud
55. **Abiud** begot Eliakim
56. **Eliakim** begot Azor
57. **Azor** begot Zadok
58. **Zadok** begot Achin
59. **Achin** begot Eliud
60. **Eliud** begot Elazar
61. **Elazar** begot Matthan
62. **Matthan** begot Jacob et *Yonakhir* of his wife Sabhrath, daughter of Pineas
- 63a. **Jacob** begot Ioseph of his wife Hadhbhith, daughter of Elazar
- 63b. **Yonakhir** begot Mary of his wife Dina (Hanna), daughter of Pakodh
64. **Ioseph** is the tutor of Mary whose Jesus was born
65. **JESUS**
12 apostles
72 disciples and more



THE LAMB

¹⁰ Having come to the age of 30, as Jesus said himself to me, he went up to the Mount of Olives to gather olives with his mother.¹¹ At the midday prayer, when he came to these words 'With mercy, Lord,' he was surrounded by an exceeding bright light and an infinite multitude of angels were saying:

— Blessed be God!

The angel Gabriel presented him a book shining as a mirror which descended into the heart of Jesus and he acknowledges all what God has done, what God has said, what God want, to the point that all was laid bare and open to him as he said to me:

— Believe Barnabi, I know every prophet with every prophecy to the point that all I say comes from this book.

After this vision received, he knew he had been sent as a prophet to the House of Israel. Jesus revealed all to his mother Mary and that he would have to suffer great persecution for the honour of God, and he could no longer abide with her to serve her.

— All was announced to me before you were born, son. Blessed be the holy Name of God, said Mary.

Jesus left his mother that day to attend his prophetic office.¹²

¹¹ Coming down from the mountain to go to Jerusalem, Jesus met a leper who knew by inspiration of God that he was a prophet and begged him in tears:

— You Jesus, son of David,¹³ have mercy on me...

— What do you want me to do to you, brother?

— Give me health, lord... answered the leper.

— You are foolish? Pray to God who created you and he will give you health; for I am a man like you.

— I know you are a man, lord, but a saint of the Lord. Pray you to God and he will give me health, said the leper.

— Lord God almighty, for the love of your holy prophets, gives health to this sick man...

Then he touched the sick man with his hands and said:

¹¹ Olive harvest happens in October in Israel-Palestine.

¹² The sick were healed since Jesus' birth (see The Infancy Gospel of Thomas or The Arabic Infancy of Jesus).

¹³ Ancient expression to indicate a tzadik צדיק (righteous man).

The Sefer of Jesus

— In the Name of God, brother receives your health.

When he had said this, the leprosy was cleansed; the flesh of the leper became like of a child. Seeing that he was healed, the leper cried out with a loud voice:

— Come here Israel to receive the prophet God send you!

— Brother, hold your peace and say nothing.

The more Jesus prayed him the more he cried out.

— Behold the prophet! Behold the saint of God!

At which words, many that were going out of Jerusalem ran back to enter into Jerusalem with Jesus; they recounted what God had done to the leper through Jesus and the whole city was moved by these words.

12

All ran together to the Temple to see Jesus, who had entered there to pray; as they could scarcely be contained there, the kohanim besought Jesus, saying:

— Ascend to the pinnacle, this people desire to see and hear you; and if God give you a word, speak in the Name of the Lord.

Jesus went up to where the scribes used to speak, and waving his hand for silence, he opened his mouth to say:

— Blessed is God holy Name, who of his goodness and mercy willed to create his creatures that they glorify him!

Blessed is God holy Name, who created the splendour¹⁴ of all saints and prophets before all things, to send him for the salvation of the world, as he spoke by his servant David: I created you in the brightness of the saints, before Heilel!¹⁵

Blessed is God holy Name, who created the angels that they serve him!

Blessed is God holy Name, who chastised the reprobated satan and its followers who did not revere him whom God will to be revered!

Blessed is God holy Name, who created man out of the clay of earth and set him over his works!

Blessed is God holy Name, who drove man out of Eden for having transgressed his holy word!

Blessed is God holy Name, who looked with mercy on the tears of Adam and Eve, first parents of the humankind!¹⁶

Blessed is God holy Name, who justly chastised the fratricide Cain; who sent the flood on earth; who burned three wicked cities; who plagued Egypt; who overwhelmed pharaoh in the Red Sea; who scattered the enemies of his people; who chastised the unbelievers and punished the impenitent!

Blessed is God holy Name, who delivered his servants from every evil, and gave them this land as he promised to our father Abraham and his son for ever; who looked with mercy on his creatures and sent them his holy prophets that they walk in truth and righteousness before him!

He gave us his holy law by his servant Moshe that satan should not deceive us, and he exalted us above all other peoples.¹⁷ But brothers, what do we do today that we may not be chastised for our sins?



He rebuked people who forget the words of God for indulging in vanity only.

He rebuked the priests who neglect the service of God for their worldly greed.

He rebuked the teachers who make ineffective the law of God for their rituals.

He rebuked the scribes who forsake the law of God to preach vain doctrine.

Jesus spoke to the people with great vigour, in such wise that all wept from the least to the greatest crying for

¹⁴ Splendour נֹגַהּ *nogah* (Ezekiel 10.4), that is the Holy Spirit. | A flaming fire was round about him, a great fire stood before him, but none of those who were around him could draw near him: ten thousand times ten thousand were before him, but he stood in no need of counsel. The holiness of the holy ones who were near him did not leave by night nor depart from him (Henoc 14).

¹⁵ Lit. lucifero. Heilel הִילֵּל (Isaiah 14.12).

¹⁶ When Adam our father and Eve went out of the garden, they trod the ground on their feet not knowing they were treading. When they came to the opening of the gate of the garden and saw the broad earth spread before them covered with stones large and small and with sand, they feared and trembled, and fell on their faces, they were as dead from the fear that came on them. Because whereas they had hereto been in the garden-land beautifully planted with all manner of trees, they now saw themselves in a strange land, which they knew not and had never seen. And because at that time they were filled with the grace of a bright nature, and they had not hearts turned towards earthly things, therefore God had pity on them when he saw them fallen before the gate of the garden: he sent his word to father Adam and Eve and raised them from their fallen state (The Conflict of Adam and Eve, chap. 1.2, Malan 1882).

¹⁷ He will exalt you above all nations which he has made, in praise and in name and in honour, and that you may be a holy people to lehvah your God (Deuteronomy 26.19).

The Sefer of Jesus

mercy, beseeching Jesus to pray for them. Only on that day, their kohanim and leaders conceived hatred because Jesus spoke against the kohanim, the scribes and the teachers; but for fear of the people who received him as a prophet of God, they spoke no word and began to meditate on his death. Raising his hands to the Lord God, Jesus prayed; then the people said weeping:

— So be it Lord. So be it...

The prayer ended; Jesus descended from the Temple while the kohanim spoke among them evil of Jesus. Many followed him that day he departed from Jerusalem.

13

After some days passed, having perceived in Spirit the desire of the kohanim, Jesus ascended to the Mount of Olives to pray. after the whole night passed in prayer, In the morning Jesus prayed:

Lord, I know that the scribes hate me and the kohanim have in mind to kill me your servant. Lord, God almighty and merciful, hear with mercy the prayers of your servant and save me from their snares, for you are my salvation. Lord you know that I your servant seek you alone Lord and speak your word. For your word is truth and endure for ever!

After Jesus said these words, behold, the angel Gabriel came to him, saying:

— Fear not Jesus for 1,000 by 1,000 that dwell in the heaven above guard your garments. You shall not die until everything is fulfilled and the world is near its end.

— Great Lord God, how great is your mercy on me, Jesus said facing to the ground. Lord, what shall I render to you for all that immediately you grant me? Psalms 116,12

— Arise, Jesus. Remember Abraham who was willing to sacrifice to God his only begotten son¹⁸, a to fulfil the word of God. But the knife not being able to cut his son, he offered a sheep in sacrifice at my word. Even so you shall do, Jesus, servant of God, answered the angel Gabriel.

— Willingly. Where shall I find the lamb?^b

The angel Gabriel showed to Jesus the sheep to offer in sacrifice.

— Praise and blessing to God who is glorious forever!

14

Jesus came down from the mount and passed to the farther side of Jordan alone by night, where he fasted 40 days and 40 nights, without food day or night,¹⁹ making to the Lord continual supplication for the salvation of his people to whom God had sent him. When the 40 days were passed, he was hungered and satan appeared and tempted him in many words, then Jesus drove him away by the power of words of God. When satan departed, the angels came to service to Jesus what he needed. Having returned to the region of Jerusalem, Jesus was found again by the people with exceeding great joy, because his words were with power and touched the heart, not as those of the scribes. They prayed him that he would abide with them. Seeing how great was the multitude of them that returned to walk in the law of God with their heart, Jesus went up into the mountain and abode all night in prayer. When day came, he came down from the mountain and chose twelve whom he called apostles, whose names are:

— Adrie and his brother Cephas, fishermen.

— Barnabi who wrote this and Match the publican sat at the customs desk.

— Joan and Jacob, sons of Zebedee.

— Thomas and Thadeh.

— Bartelemi and Philip.

— Jacob and Judas Keriyyot the traitor.

He always revealed to these the secrets of God, and he made Judas Keriyyot the dispenser of what was given in alms even if he stole the 10th part of everything.

15

When Sukot the feast of tabernacles was nigh, a certain rich man invited Jesus to a marriage with his disciples and his mother, and Jesus went. As they were feasting, the wine ran short, so his mother accosted Jesus, saying:

— They have no more wine...

¹⁸ The only begotten son from his wife Sarah.

¹⁹ Some fasts allow bread and water.

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— What is that to mine, my mother?

His mother commanded the servants to obey whatever Jesus should command them. He told them:

— Fill these vessels with water.

There were there six vessels for water according to the custom of Israel to purify ourselves for prayer. ^{Exodus 30.19}

The servants did So.

— In the Name of God, give to drink to them that are feasting.

The servants bare to the master of ceremonies who rebuked them, not knowing what Jesus had done:

— Worthless servants, why have you kept the best wine till now!

— Sir, there is here a holy man of God who has made wine out of water, they answered.

The master of ceremonies thought the servants were drunk but they that were sitting near to Jesus, having seen the whole matter, rose from the table to pay reverence, saying:

— Truly you are a saint of God!

— A true prophet of God is sent to us!

His disciples believed in him, and many returned with their heart, saying:

— Blessed is his holy Name!

— Praise God who visited with love the house of Judah!

— Praise God who has mercy on Israel!



One day Jesus called his disciples to go up to the mountain together. His disciples came near to him when he had sat down there and he opened his mouth to teach them:

— Great are the benefits which God has bestowed on us. It is need to serve him with a true heart. You should become new men as new wine put into new vessels if you want to contain the new teaching that shall come out of my mouth. Verily I say to you, as a man cannot see heaven and earth with his eyes at once, it is impossible to love the world and God at the same time. In any wise, no man can serve two masters who are enemies one to another; if one shall love you, the other will hate you.

16

I tell you the truth, you cannot serve God and the world which lie in falsehood, covetousness, and malignity; you cannot find rest in the world but rather loss and persecution. Despise the world to serve God and you will find rest for your souls with me. Hear my words, I tell you the truth:

— Truly blessed are those who mourn this earthly life, for they will be comforted.

— Truly blessed are these poor who hate the delights of the world, for they will abound in the delights of the Kingdom of God.

— Truly blessed are those who eat at the table of God, for the angels shall minister them.

Travel as pilgrims. Does the pilgrim carry the weight of the palaces, fields, and other earthly things along the road? Surely not. Along the road, he carries light things esteemed for their utility and convenience. This should be an example to you for now, but if you desire another example, I will give it to you so you may do totally what I tell you. Weigh not your hearts down with earthly desires saying: Who shall clothe us? Or: Who shall give us to eat? Behold the flowers, the trees, and the birds which our Lord God nourishes and clothes with greater glory than all the glory of Shlomoh. Even God who created you and called you to his service is able to nourish you. He caused the manna to fall from heaven for 40 years for his people Israel in the wilderness, and he did not let their clothing to wax old or perish, being 640,000 men beside children and women. I say to you verily, heaven and earth shall fail but his mercy shall not fail to them that fear him. Even the rich of the world are hungry and perish in their prosperity.

A rich man whose incomings increased said:

— What shall I do my soul? I will pull down my barns since they are small and I will build new greater ones, then you will triumph my soul!

But he died that night. What a wretch who should have cared for the poor to make friends by the alms of the unrighteous riches of this world since they bring treasures in the Kingdom of heaven.

I pray you to tell me, if you give your money to a publican who would pay you back 20 times and the bank

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10 times, will you not give everything you have to such a man... Verily I say to you, what you forsake for the love of God, you will receive it back 100 times in the everlasting life; see how you should be happy to serve God.

- 17 — We are happy to serve God, Philip answered. We desire to know God, since the prophet Isaiah said:
- Verily you are a hidden God. ^{Isaiah 45,15}
And God said to his servant Moshe:
— I am who I am.
 - God is a GOODNESS without whom there is nothing good.
God is a BEING without whom there is nothing that is.
God is a LIFE without whom there is nothing that live.
God is so GREAT that he fills all and is everywhere:
he is so GOOD that he loves only goodness;
he is so RIGHTEOUS that what he punishes or forgives can not be dismissed;
he ALONE has no equal. He has had no beginning, nor will he ever have an end;
he has given a beginning to everything, and he shall give an end to everything;
he has no father, mother, brother, or companion;
he does not walk or move, of the simplest substance; and because God has no corpse, he does not eat, sleep, or die, but stands eternally, without human similarity, since he is incorporeal, uncompound, and immaterial.
In short, I say to you Philip, here on earth you cannot see him or know him perfectly, but you will see him forever in his Kingdom where is all our happiness and glory.
 - What do you say master? It is surely written in Isaiah that God is our father, Philip answered. How does he have no son then?
 - Many parables are written in the prophets you should not hold on to the letter but to the meaning since all the 144,000²⁰ prophets that God sent to the world have spoken obscurely. After me comes the splendour of all the prophets and holy ones to shed light on the darkness of all that the prophets have said, for he is sent from God.
- Having said this, Jesus sighed, saying:
- Lord God, have mercy on Israel, look at Abraham and his seed with pity so they may serve you with truth of heart...
 - So be it, our Lord God... his disciples answered.
 - Verily I say to you, with their false prophecy's contrary to the prophecies of the true prophets of God, scribes and teachers have made void the law of God: the wrath of God is against the House of Israel and this faithless generation.
 - May God have mercy, mercy on the Temple and on the holy city, said his disciples weeping at these words, not to give it to the nations for derision that they do not despise your holy covenant.
 - So be it, Lord, God of our fathers.



- 18 — I have chosen you to be my disciples; you have not chosen me. When the world shall hate you, you shall truly be my disciples then, since the world has always been enemy of the servants of God; remember the holy prophets who have been slain by the world. In the time of Eliah, 10,000²¹ prophets were slain by Jezebel and that poor Eliah scarcely escaped with 7,000 sons of prophets that were hidden by the captain of Ahab's host. Oh unrighteous world that know not God...
- Do not fear for you, for the hairs of your head are numbered so they do not perish. Behold the sparrows and other birds from which no feather falls without the will of God; would God care more for the birds than for the man for whom he created everything!? Is there any man perhaps who care more for his shoes than for his own son!? Surely not. How much less do you have to think that God would abandon you while taking care

²⁰ 144 000 (Apocalypse 7.4), 124 000 (Chronique de Tabari vol.1, chap. 11).

²¹ 7000 prophets (1 Kings 19.18).

of the birds. Why speak I of birds? A leaf of a tree doesn't fall without the will of God.

Believe me for I tell you the truth, the world will greatly fear you if you observe my words; it won't hate you if it doesn't fear that its wickedness will be revealed, but it will hate you and persecute you if it does fear to be revealed. If you see your words disregarded by the world, don't take it to heart, but consider how God, who is greater than you, is so disregarded by the world that his wisdom counts for madness. If God endures the world with patience, would you take it to heart, dust and clay of earth!? You shall possess your soul with patience.

So, if someone gives you a blow on one side of the face, offer the other side to be smite; do not give evil for evil as the worst animals do, but give good for evil²² and pray to God for those that hate you. Fire does not extinguish fire but rather water. Even so I say to you, do not overcome evil with evil but with good rather. Behold God who cause the sun to come on good and evil, and likewise the rain; you should show goodness to all as written in the law:

- Be holy as I your God am holy.
- Be pure as I am pure.
- Be perfect as I am perfect.²³

Verily I say to you, the servant studies to please his master; he does not cover himself with a garment which displeases his master. Your will and your love are your garments. Take care not to will or love a thing that displeases our Lord God. Be assured that God hates the pomp and lust of the world; so, hate that too.

19

— Master, behold, we have left everything to follow you; what will become of us? Cephas said.

— In the Judgment day, verily you will sit next to me and witness against the 12 tribes of Israel.

That said, Jesus sighed:

— What is this thing, Lord, I have chosen 12, and one of them is a devil.

The disciples were grieved at this word, and he who writes questioned Jesus secretly with tears:

— Master, will satan deceive me and I shall become a reprobate?

— Do not grieved, Barnabi, those whom God chose before the creation of the world will not perish. Rejoice, cause your name is written in the book of life.

Jesus comforted his disciples:

— Do not fear. He who hates me does not grieved at my saying, since the feeling of God is not in him.

The chosen were comforted at his words. Then Jesus made his prayers and his disciples said:

— Amen. So be it Lord God almighty and merciful!



When his devotions finished, Jesus came down with his disciples from the mountain and met ten lepers crying from afar:

— Jesus, son of David, have mercy on us...

Jesus called them near him and said to them:

— Brothers, what do you want from me?

— Give us health, they all shouted.

— How wretch you are? Have you lost your reason to say 'give us health'? See how I am a man like you. Turn to our God who created you, for he who is all-powerful and merciful will heal you.

— We know that you are man like us, yet a saint of God and a prophet of the Lord, answered the lepers with tears. So pray to God to heal us...

— Have mercy n them, lord, said the disciples imploring Jesus.

Jesus groaned and prayed to God.

²² Do not say, I will repay evil; wait for the Lord, he will deliver you (Proverbs 20.22).| If your enemy is hungry, give him bread to eat (Proverbs 25.21).

²³ Holy *qadosh* (Leviticus 19.2). Pure/clean *taher* (Leviticus 16.30, Psalms 51.10). You shall be perfect *tamam* with *Iehvah* your God (Deuteronomy 18.13).

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— Have mercy Lord God, almighty and merciful; hearken to the words of your servant for your holy covenant and the love of Abraham. Have mercy on these men and grant them the health they request.

That said, Jesus turned to the lepers and said:

— Go show yourselves to the kohanim according to the law of God. ^{Leviticus 14.3}

The lepers departed and they were cleansed on the way. One of them, an ishmaelite, seeing that he was healed, returned to Jesus; he bowed down out of respect for Jesus, saying:

— Verily you are a saint of God.

With thanks, he begged Jesus to take him as a servant, but Jesus replied:

— Ten have been purified, so where are the nine... I am not come to be served but to serve. Go to your house tell what God has done for you so they know the promises made to Abraham and his son are approaching with the Kingdom of God.²⁴

The purified leper departed and arrived in his neighbourhood, he told what God had done in him through Jesus.

20

Going to the Sea of Galil, Jesus embarked in a ship to sail to his city Nazareth. A great tempest has risen in the sea insomuch that the ship was about to sink while Jesus slept at the prow of the ship. His disciples drew near and awoke him, saying:

— Save yourself master, for we perish.

They were in great fear because of the roaring of the sea and the strong wind which was contrary. When Jesus arose, he raised his eyes to heaven and said:

— Elohim sabaot יהוה צבאות,²⁵ have mercy on your servants...

The wind ceased at once and the sea became calm. The seamen said with fear:

— Who is he to whom the sea and the wind obey!?

Arrived at Nazareth the city, the seamen spread throughout the city all that Jesus had formed so the house where was surrounded by many residents of the city. Scribes and teachers introduced themselves to him, saying:

— We have heard how much you have worked in the sea and in Judah. Give us a sign here in your own country.

— This faithless generation seek a sign which will not be given, for no prophet is received in his own country. There were many widows in Judah in the time of Eliah, however he was not sent to be fed but to a widow of Sidon. There were many lepers in Judah in the time of Elisha, but only Naaman the syrian was purified.

The citizens were enraged and seized him. They brought him on the top of a precipice to cast him down but Jesus walked away from them walking in the midst of them.



21

Going to Capernaum, as Jesus approached the city, behold, someone came out of the tombs possessed by such demons that no chain could hold, and who did great harm to man. The demons cried out through his mouth:

— Why do you come to disturb us before the time, saint of God?

They asked him not to cast them out. Jesus asked how many they were.

— 6666, they answered.

The disciples got frightened hearing this and prayed Jesus to go.

— Where is your faith? The demons have to go, not me.

— We will come out, cried the demons; allow us to get into these pigs.

There were 10,000²⁶ swine belonging to the Canaanites fed near the sea.

— Go and enter in the pigs.

In a roar the demons entered the pigs and threw themselves headlong into the sea. They that fed the swine fled into the city and recounted all that had been brought to pass by Jesus. The men of the city came and found Jesus with the man healed; they were filled with fear and begged Jesus to leave their borders.

²⁴ After the healing of the body, Jesus seeks the conversion of the soul. | Not every one that says to me, "Lord lord," shall enter in the Kingdom of heaven (Matthew 7.21).

²⁵ Lord of host (1Samuel 1.3).

²⁶ 2 000 swines (Gospel of Thadai 6.11).

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Jesus left them and went up into the regions of Tyr and Sidon. Lo, a woman from Canaan who had left her country to find Jesus with her 2 sons, seeing him coming with his disciples, she exclaimed:

— Jesus, son of David, have mercy on my daughter tormented by the devil...

Jesus didn't even answer a single word because they were from the uncircumcised people. The disciples, moved with pity, said:

— Have pity on them master, behold how much they cry and weep...

— I am sent but to the people of Israel.

Weeping, the woman with her sons went in front of Jesus, saying:

— Have mercy on me, son of David.

— It is not good to take bread from children hands to give to the dogs.

Jesus said this because of their uncleanness since they were of the uncircumcised people.

— The dogs eat the crumbs that fall from their master table, lord, the woman answered.

The woman's words grabbed his admiration and Jesus said:

— Woman, your faith is great.

Raising his hands to heaven, he prayed to God; and then said:

— Go your way in peace, woman, your daughter is released.

The woman departed, and when she returned to her house, she found her daughter blessing God.

— Verily there is no god but the God of Israel, she said.

All her parents joined the law according to the law written in the book of Moshe.

22

The disciples questioned Jesus on that day.

— Master, why did you make such a response to the woman, saying that they were dogs?

— Verily I say to you, a dog is better than an uncircumcised man.

— Who can receive these harsh words, said the disciples sadly.

— Fools, if you consider what the dog, which has no reason, does for the service of his master, you will find my word true. Does the dog guard his master's house and expose his life against the thief, tell me!? Surely yea. But what does it receive? A little bread with a lot of beatings and wounds, but he always shows his master a cheerful countenance, is it true?

— It's true master, the disciples answered.

— Now consider how much God has given to man and you will see how unjust it is not to keep God's covenant made with his servant Abraham. Remember what David said to Saul the king of Israel against the philistine Goliath:

— My lord, while your servant keeps your servant's flock,²⁷ there the wolf, the bear and the lion come to seize your servant's sheep; your servant goes and slays them to rescue the sheep. Who is this uncircumcised but one of them?! Your servant will go in the Name of the Lord, God of Israel, and will slay this unclean that blasphemed the holy people of God. ^{1Samuel 17.4-42}

— Tell us master, for which reason man must be circumcised?

— Suffice it that God commanded to Abraham:

— Abraham, circumcise your foreskin and your whole house: this is a covenant between you and me forever. ^{Gen 17.10}

23

Jesus was sitting near the mountain they were looking at. His disciples came to his side to listen to his words.

— Adam the first man, having eaten the food forbidden of God in Paradise by fraud of satan; because his flesh rebelled against the Spirit, so he swore:

— By God I will cut you.

²⁷ David's father.

²⁸ No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary (Ezekiel 44.9). [For all the angels of the presence and all the angels of sanctification have been so created from the day of their creation, and before the angels of the presence and the angels of sanctification he has sanctified Israel that they should be with him and with his holy angels. And do you command the children of Israel and let them observe the sign of this covenant for their generation as an eternal ordinance, and they will not be rooted out of the land (The Book of Jubilees, chap. 15.27, R.H. Charles 1902).

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After breaking a piece of rock, he seized his flesh to cut with the sharp edge of the rock, but the angel Gabriel rebuked him. He answered:

- I have sworn by God to cut it, I will never be a liar.

The angel showed him the excess of flesh to be cut. So as every man takes flesh from the flesh of Adam, he is bound to observe it in his sons from generation to generation; there came the duty of circumcision. In the time of Abraham, few were circumcised since idolatry multiplied on the earth. God told Abraham about circumcision and made it a covenant, saying: I will scatter forever the soul that shall not have his flesh circumcised from among my people.

The disciples trembled at these words for Jesus had spoken with vigour of Spirit.

- Leave fear to him that has not circumcised his foreskin because he is deprived of Paradise.²⁹



Jesus spoke again.

- Although in many the Spirit is swift to serve God, but the flesh is weak. The man who fears God should consider what is the flesh, its origin and its reduction. God created the flesh out of the clay of earth in which the Spirit breathed the spirit of life in it. Genesis 2.7

The flesh that hinders to serve God should be spurned²⁹ like clay and trampled on; he who hates his soul in this world will keep it in eternal life. At this present, the flesh that manifests its desires is fiercely hostile to all good, because it desire only sin. Should a man cease to please God his Creator to satisfy the desires of his enemies!? All saints and prophets were enemies of their flesh to serve God and went readily with joy to their death, so as not to transgress against God law given by his servant Moshe and not serve false lying idols.



The woman began to repeat aloud, before all the people, the horrors of Moloch's worship and the wonders of the God of Israel. Jesus then directed the disciples to upset the idol and to shake it violently. Jesus said to the pagans: 'Behold the god that ye serve, behold the spirits that ye adore.' And in the sight of all present, there appeared all kinds of diabolical figures issuing from the idol: they trembled convulsively, crept around for awhile, and vanished into the earth among the tombs. The idolaters gazed at the scene in affright and confusion. Jesus said: 'If we cast your god down again into his den, he will surely go to pieces.' The priests implored Jesus not, to destroy their idol, whereupon he allowed them to raise it as before and lower it into its place. Most of the idolaters were deeply touched and ashamed, especially the priests, although some were very indignant. The people were, however, on Jesus' side. He gave them a beautiful instruction and many were converted. *The Life of Jesus* (p. 885 2086), Emmerich 1914.

Remember Eliah who fled through the desert places of the mountains, eating grass, clothed in goatskin; how many days without supper and how much cold he endured, how many showers drenched him? This is what he endured during seven years of persecution from the unclean Jezebel. Remember Elisha who ate barley bread, clothed in coarse raiment. Verily I say to you, they who don't fear to spurn the flesh were feared with great terror by king and princes. This is sufficient for you regarding the disdain of man's flesh. You will know what is the flesh in examining the sepulchers.

24

That said, Jesus wept, saying:

- Woe to those who are slaves of the flesh, for they are sure of not having any good in the next life but torments for their sins. I tell you:

There was a rich glutton who paid no attention to anything but gluttony and made a splendid feast every day. At his gate stood a poor, named Elazar, all covered with wounds, who wished the crumbs fallen down from the glutton's table; but no one gave him, nay, rather all mocked him except dogs which licked his wounds and took pity on him. It came to pass when the poor man died, the angels carried him to the arms of our father Abraham. When the rich man died, the devils carried him to the arms of satan: undergoing the greatest torment, he lifted up his eyes, and seeing from afar Elazar in the arms of Abraham, he cried out:

- Father Abraham, have mercy on me: send me Elazar to bring a drop of water on his fingers to cool my tongue tormented in this flame.
- Son, answered Abraham, remember that you received your good in the other life, and Elazar his bad, now

²⁹ Spurn: reject with disdain or despise.

therefore Elazar will be in consolation and you in torment.³⁰

- Father Abraham, cried out the rich man again, sends Elazar to my house to tell my three brothers how I am suffering so that they will repent and not come here.
- They have Moshe and the prophets, let them hear them, answered Abraham.
- Nay father Abraham, they will believe if a dead man arises.
- Whoso does not believe Moshe and the prophets will not believe the dead even if he arises.³¹
- Now see the blessing of the poor who had patience and desired only the necessary while hating the flesh. What wretches, those who bury others to give the flesh to feed the worms but do not study the truth, moreover, they build big houses to live here like immortals and obtain big revenues to live in pride.
- Master, said he who writes, we have forsaken all to follow you because of your true words, so tell us how we should hate our flesh? Since it is not lawful to kill oneself and by living, we must to give it its livelihood.
- Keep your flesh like a horse and you shall live securely. Like to a horse, make it labour without measure, feed it with measure, put the bridle on that it may walk at your will, tie it that it may not irritate anyone, keep it in a poor place and beat it when not obedient. Do so Barnabi and you shall live always with God. Be not offended at my words, for the prophet David did the same thing as he confesses:
- I am as a horse before you and am always by you.³²

Now tell me whether is poorer: he who is content with little or he who desire much? Verily I say to you, if the world had a sound mind, no one would amass anything for himself but all would be in common. Its madness is known in this: the more it amasses, the more it desires, and amasses as much for the respite of the flesh, and others amass the same. Verily I say to you, those who amass much in this life give a sure witness of having nothing to receive in the other. He who has Jerusalem for his native country build no houses in Samaria if there is enmity between these cities, do you understand?

- Yea, the disciples answered.
- Let one single robe be sufficient for you, cast away your bag, carry no wallet, no sandals on your feet. Do not think of what will happen to you, but mind to do the will of God and he will provide for your need such as nothing will lack.



A man walking on a journey discovered a treasure in a field in sale for five coins: knowing this he sold his cloak to buy that field straightway.³³ Is that credible?

- He who would not believe is mad, the disciples answered.
 - Will you be mad not to give to God your senses to buy your soul, wherein reside the treasure of love? Because love is an incomparable treasure, whoso loves God has God for his own, and whoso has God has everything.
 - Tell us master, how one should LOVE GOD with true love? Cephas said.
 - Verily I say to you, who shall not hate his father, his mother and his own life, with his children and wife for the love of God, such one is not worthy to be loved of God.
 - Master, Cephas said, it is written in the law of God in the book of Moshe:
 - Honour your fathers that you may live long on the earth.
 - Further he said:
 - Cursed be the son who obeys not his father and his mother. ^{Deuteronomy 21.21}
- To such disobedient son, God commanded he should be stoned at the gate of the city under the wrath of the

³⁰ The spirits of the humble and of those who afflict their bodies are recompensed by God, as for those who are put to shame by wicked men, who love God, love neither gold nor silver, nor any of the goods of the world, but gave over their bodies to torture; who since they came into being longed not after earthly food; regarded their bodies as a breath that pass away and lived accordingly; being much tried by the Lord and their spirits were found pure so that they should bless his Name (2Enoch 66, Morfill). | Walk, my children, in long suffering, in humility, in spite of calumny, and insult; in faith, and truth; in the promises, and sickness, in abuse, in wounds, in temptation, in nakedness, in deprivation, loving one another, till ye depart from this world of sickness. Then ye shall be heirs of eternity (1Enoch 108.7).

³¹ How do they make you a judge and have the law wherein Allah judgment is? Yet they turn back after that and these are not the believers. Surely we revealed the law in which was guidance and light; with it the prophets who submitted themselves judged those who were jews and masters of divine knowledge and teachers; they were required to guard the book of Allah & were witnesses thereof (Quran 5.43).

³² Be you not as the horse or as the mule which have no understanding, whose mouth must be held in with bit and bridle, lest they come near to you (Psalms 32.9).

³³ Price for a land in the Kingdom.

The Sefer of Jesus

- people. Now how do you bid us to hate father and mother?!
- Each single word of mine is true; it is not mine but God's who send me to the House of Israel. I say to you, God has bestowed on you all that you possess. Which is the more precious, the gift or the giver? When your father, your mother, with every other thing is to you a stumbling block while servicing God, discard them as enemies. Did not God say to Abraham:
 - Go away from your father's house of your kindred, come dwell in the land I will give to you and your seed. Did God say this only because Abraham's father was an image-maker who made and worshipped false gods? Whence there was such enmity between them that the father wanted to burn his son.
 - True are your words. I pray you to tell us how Abraham mocked his father, answered Cephas.
 - Abraham was seven years old when he began to seek God. One day he said to his father:
 - Father, who made man?
 - Man, because I made you and my father made me, answered the foolish father.
 - It is not so, father, for I have heard an old man say in tear: My God, why have you not given me children?
 - It is true, my son, that a god help man to make man but he put not his hand thereto. It is only need that man come to pray his god to give him lambs and sheep and his god will help him.
 - How many gods are there, father? answered Abraham.
 - They are infinite in number my son, the old man replied.
 - What shall I do, father, if I serve one god and another wish me evil because I serve him not? In any wise there will come discord between them and war will arise among the gods. If perchance the god that wish me evil slay my own god, what shall I do, for it is sure that he will slay me too.
 - Have no fear son, answered the old man laughing, for no god make war to another god, nay. In the great temple where are a thousand gods with the great-baal, I have never seen one god smite another god and yet I am now nigh 70 years old. Surely all men do not serve one god, but a man one, and other another.
 - So then they have peace among themselves? Abraham answered.
 - They have.
 - What be the gods like, father?
 - Fool. Every day I make a god, which I sell to others to buy bread, and you know not what the gods are like! As he was making an idol at that moment, the old man said:
 - This one is from wood of palm, that one of olive, that little one of ivory; see how fine it is, does it not seem as it were alive, surely it lacks but breath.
 - So father, if the gods are without breath, how do they give breath then? And being without life, how do they give life then? It is certain that these are not God.
 - If you were at age of understanding I would have broken your head with this ax, he said in wrath. Hold your peace since you have no understanding.
 - Father, if the gods help to make man, how is it possible for man to make gods? And if the gods are made of wood, it is a great sin to burn wood. But tell me father, how is that after you has made so many gods, the gods did not help you to make many children so you may become the most powerful man in the world? The father was beside himself at his son's speech. The son went on:
 - Father, was the world without men for some time?
 - Yes, answered the old man, why?
 - Cause I should know who made the first god.
 - Go out of my house now. Let me quickly make this god and speak to me no words, for when you are hungry it is bread you desire not words, said the old man.
 - It is a fine god cut at your will without defending itself, Abraham said.
 - All the world say he is a god and you, mad fellow, say he is not. By my gods, if you were a man I could have killed you, said the angry old man.
 - He then gave kicks and blows to Abraham and chased him out of the house.

The disciples stood amazed at the prudence of Abraham and laughed over the madness of the old man, but Jesus reproved them:

- You have forgotten the words of the prophet who said:
 - Present laughter is a herald of weeping to come.
- And further:
 - You shall not go where is laughter but sit where they weep, for this life is to pass in miseries. ^{Ecclesiastes 7:3, 7:2}
- In the time of Moshe, know you not that God turned many men of Egypt into hideous beasts for mocking and laughing at others.³⁴ Beware not to laugh at anyone in anywise, for you shall surely weep.
- We laughed at the madness of the old man, answered the disciples.
- Verily I say to you, each one love his kin and find pleasure therein. If you were not mad, you would not laugh at madness.
- May God have mercy on us... they answered.
- So be it.
- Master, how it came to pass that Abraham's father wished to burn his son? said Philip.
- When Abraham had come to the age of 12, his father said to him:
 - The festival of all the gods is tomorrow, we will go to the great temple to bring a present to my god the great-baal, and you will choose a god for yourself for you are of age to have a god.
 - Willingly my father, answered Abraham with guile.

Early the morning, they went to the temple before everyone else and Abraham bare an axe hidden beneath his tunic. Entered the temple, as the crowd increased Abraham hid himself behind an idol, in a dark part of the temple. At the time to depart, his father believed Abraham had returned home before him so he did not stay to seek him.

After everyone left, the priests closed the temple and went away, so Abraham took the axe to cut off the feet of all the idols except those of the great-baal, then placed the axe at its feet, amid the ruins of statues fallen in pieces and old pieces compound. While going out of the temple, Abraham was seen by certain men who suspected him to have gone thieved something from the temple and laid hold on him. Arrived in the temple, as they saw their gods broken in pieces, they cried out with lamentation:

- Men, come quickly, let's slay the one who slayed our gods.
- About 10,000 men ran up there together with the priests and questioned Abraham about the reason he had destroyed their gods, and Abraham answered:
- Are you fools, shall a man slay gods then? It's the great god who slayed them, see you not that ax which he has near its feet? He surely desires no fellows.
- When the father of Abraham arrived there, mindful of Abraham's many discourses against their gods,³⁵ he recognized the axe wherewith Abraham broke the idols in pieces, and cried out:
- This ax is mine. It is this traitor son of mine who has slain our gods.

He recounted them all that happened between him and his son; consequently, men tied Abraham's hands and feet. They collected a great quantity of wood, put him on the wood and put fire underneath. Lo, by his angels, God commanded the fire not to burn his servant Abraham. But the fire blazed with great fury and burned up about 2,000 men of those who condemned Abraham to death. Verily, Abraham found himself free after the angel of God carried him by the house of his father, without seeing who was carrying him. That is how Abraham escaped death.



³⁴ God twice transformed men from among the children of Israel: once on the occasion of the table descended from the sky, he had changed men into swine; and before that, some of the subjects of David, living after Solomon, they were inhabitants of a village who had fished on the Sabbath day and God turned them into monkeys (Chronique de Tabari, chap. cxxii, vol.1, Zotenberg 1897; see also The Tales of King Solomon, John D. Seymour 1924, p.87 - Apes).

³⁵ Biblical Legends of the Mussulmans compiled from Arabic sources (p.47), Weil 1846.

- Great is the mercy of God on those who love him, Philip said. Master, tell us how Abraham came to know God?
- Arrived by the house of his father, Abraham feared to go in the house and kept some distance; then he sat under a palm tree. Thus remaining by himself, he said:
 - It is necessary that there is a God who has life and more power than man since he made man: man without God could not make man.
 - Looking around to the stars, the moon and until the sun,³⁶ he was thinking they could have been God but after consideration of their variableness and movements, he said:
 - It is necessary that God move not and that clouds hide him not otherwise men would be brought to naught. Remained in suspense he heard himself called by name:
 - Abraham.
 - Turning around and seeing no one in all side, he said:
 - I have surely heard myself called by name Abraham.
 - For a second time in like manner, he heard himself called by name:
 - Abraham.
 - Who call me?
 - I am Gabriel the angel of God.
 - At these words Abraham was filled with fear. The angel comforted him:
 - Do not fear Abraham, you are now God's friend since you broke the idols of men in pieces: you were chosen by the God of angels and prophets and written in the book of life.
 - What should I do to serve the holy God of angels and prophets? Abraham said.
 - Go to this fount to wash yourself, for God want to speak with you, the angel answered.
 - How should I wash myself?
 - The angel presented to him as a beautiful youth and washed himself in the fount, saying:
 - Do your turn likewise, Abraham.
 - When Abraham had washed himself, the angel said:
 - Go up to that mountain: God want to speak to you there.
 - He ascended the mountain as the angel said, and sat on his knees. Abraham was wondering when the angel of God would speak to him, when he heard himself called with a gentle voice:
 - Abraham.
 - Who call me? Abraham answered.
 - Abraham, I am your God, the voice answered.
 - Filled with fear, Abraham bent his face to ground:
 - How shall your servant who is dust and ashes hearken to you?
 - Rise up, do not fear. I have chosen you for my servant; I want to bless you and increase you into a great people. Go out of the house of your father, of your kindred, to come and dwell in the land I will give to you and your seed.
 - I will do all Lord, but guard me that no other god may hurt me, answered Abraham.
 - I am the only God; there is no other god but me. I strike down and make whole, I slay and give life, I lead into netherworld and I bring out thereof: none is able to deliver himself out from my hands.³⁷
 - This is how our father Abraham knew God. God gave him the covenant of circumcision.
- That said, Jesus raised his hands saying:

³⁶ He should have stayed there until morning.

³⁷ I even I am Iehvah, and beside me there is no saviour. I have declared I have saved, I have shewed that there was no other god among you: therefore you are my witnesses, say Iehvah, that I am God. Yea, before the day was, I am he; none can deliver out of my hand. I will work, who shall let it? Thus say Iehvah, your redeemer, the Holy one of Israel (Isaiah 43.13 -).

— To you God be honour and glory!

— So be it.



30

Jesus went to Jerusalem at the approach of Sukot, a feast of our nation. Knowing this, scribes and pharisees took counsel to catch him in his talk and a doctor came to him, saying:

— Master, what should I do to have ETERNAL LIFE?

— How is it written in the law?

— Love the Lord your God and your neighbour, answered the tempter. You shall love your God above all things with all your heart and your mind; and your neighbour as yourself. Deuteronomy 6.4, Leviticus 19.18

— You have answered well. Therefore I say go and do likewise and you shall have eternal life.

— Who is my neighbour?

Jesus lifted his eyes up and say:

— A man went from Jerusalem to Jericho, the city rebuilt under a curse, and was seized on the road by robbers; they stripped him and wounded him, and departed leaving him half-dead. Perchance a kohen passed by the place and saw the wounded man, but he left without saluting him.³⁸ A levite passed by in like manner without saying a word. Perchance a samaritan passed by and saw the wounded man; he was then moved with compassion and alighted from his horse to take care the wounds, which he washed with wine, anointed with ointment, bind them up, and comforted him; then he set him on his own horse and arrived at the inn in the evening. He gave him to the charge of the host to whom he said on the morrow as soon as he woke-up:

— Take care of this man. I will pay you all.

He gave four gold coins to the sick man for the host, saying:

— Be of good cheer. I will speedily return and conduct you to my own home.

Now tell me which of these was the neighbour?

— He who showed mercy, answered the teacher.

— You has answered rightly. Go do likewise.

The doctor departed confused.



Blessed the man who walks not in the counsel of the ungodly, stands not in the way of sinners, sits not in the seat of the scornful, but delights in the law of Tehvah and murmurs³⁹ his law day and night. Psalms I

31

The kohanim drew near to Jesus and said:

— Master, is it lawful to give TRIBUTE to Caesar?

— Have you any money? Jesus said to Judas.

Taking a penny in his hand, Jesus said to the kohanim:

— This penny has an image, tell me whose image is it?

— Caesar, they answered.

— Give to God what is to God, and give to Caesar what is to Caesar.

They departed confused. Behold, a centurion drew nigh there, saying:

— Have mercy on my old age, lord, my son is sick. . .

— The Lord, God of Israel, have mercy on you.

³⁸ Could he have say a prayer for a wound man in agony?

³⁹ חֲדָה hagah (Psalms I.2).

The Sefer of Jesus

The man was to leave when Jesus said:

— Wait for me, I will come to your house to pray over your son.

— Lord, I am not worthy that you prophet of God, should come to my house. The word that you has spoken for the healing of my son is sufficient for me, since your God has made you lord over every sickness, as his angel said to me in my sleep, answered the centurion.

Jesus marvelled greatly and said to the crowd:

— Behold, this stranger has more faith than all that I have found in Israel. Go in peace, he said to the centurion, the great faith that he has given you has granted health to your son.

The centurion went his way and met his servants on the road who said his son was healed. The man asked:

— At what hour did the fever leave him?

— At the 6th hour yesterday, the heat has departed from him, they answered.

The man knew that his son received his health when Jesus said 'the Lord, God of Israel, have mercy on you'. The man believed in our God, and entered his house, he brake all his own goddesses in pieces, saying:

— The true living God is only the God of Israel! None shall eat of my bread who worship not God of Israel.

32

Someone skilled in the law invited Jesus for supper in order to tempt him and Jesus came with his disciples. Many scribes were waiting for him in the house to tempt him too. The disciples sat down at the table without their hands washed. The scribes called Jesus and said:

— Your disciples do not observe the RITUALS of our elders, not washing their hands before eating bread.

— Tell me for what reason you canceled the precepts of God to observe your rituals?⁴⁰ By saying 'Offer and vow to the Temple' to the sons of poor fathers, they vow that little wherewith they support their fathers, and when their fathers wish to take money the sons cry out 'This money is consecrated to God'. Whereby the fathers suffer. Hypocrites false scribes, do God use this money? Surely not, since do not God eat, as his servant David the prophet said:

— Will I eat the flesh of bulls and drink the blood of sheep!? But if I will be hungry, I will not ask nothing of you since all things are in my hands and the abundance of Paradise is with me. Render to me the praise of sacrifice and offer your vows to me. ^{Psalms 50.12}

This you do, hypocrites, you tithe ruta⁴¹ and mint to fill your purse. Oh miserable, who show to others the clearest way by which you will not go. You, scribes and teachers, who lay weights of unbearable weight on others shoulders, while yourselves are not willing to move it with one of your fingers.



I say to you verily, every evil has entered the world under pretext⁴² of elders. Tell me, who brought IDOLATRY into the world if not the rituals of the elders? There was a king who loved exceedingly his father named Baal. When the father died, as for his own consolation his son made an image alike his father and placed it in the marketplace of the city. He then made the decree that anyone who would approach that statue in a space of 15 cubits should be safe and that no one would hurt them for any reason. Because of the benefit that the malefactors gained from it, they started to bring roses and flowers to the statue, and in a short time the offerings changed into money and food until calling it a goddess and honouring it; this was transformed into a ritual, then into law insomuch that the idol of Baal extend to the entire world. God reported this to the prophet Isaiah:

— Truly this people worship me in vain; they annulled my law given to them by my servant Moshe and follow the behaviour of their elders. ^{Isaiah 29.13}

Verily I say to you, to eat bread with unclean hands corrupt not a man; what enter into the man corrupt not the man, what come out of the man corrupt the man.

— If I eat pork or other unclean meats, won't they corrupt my conscience?! said one of the scribes.

— Disobedience doesn't enter man, it comes out from his heart. He will be corrupted by eating forbidden food.

⁴⁰ Laws of compassion: Beware of having a merciless eye for your indigent brother and of refusing him. I give you this order: you will open your hand to your brother, to the poor and needy in your country (Deuteronomy 15.9).

⁴¹ Ruta and mint: plants collected by the poor on roadside which provide a source of income.

⁴² Pretext: reason given to justify a conduct that is not the real reason.

— Master, you speak much against idolatry as though the people of Israel had idols; you do us wrong, one of the doctors said.

— I know well that in Israel today there are not statues of wood, there are statues of flesh.

— Are we also idolaters? answered all the scribes in wrath.

— Verily I say to you, the precept do not say 'you shall worship,' but:

— You shall love the Lord your God with all your soul, with all your heart, with all your mind. Is this true?

— It is true, everyone answered.

— What a man fully loves, for which he forsake everything for that, is his god:⁴³

— the fornicator has for his image⁴⁴ the harlot;

— the glutton or drunkard has for image his own flesh;

— the covetous has for his image silver and gold;

— and so likewise every other sinner.

Remember what God said to Israel, and you shall see how this sin is grave, which Moshe and Joshua wrote in the law: You shall not make to yourself any image of those things which are in heaven, nor under the heaven; nor shall you make of those things which are above the earth, nor above the water, nor under the water. I am your God, strongly jealous, who will avenge this sin on the fathers and on their children even to the 4th generation. Exodus 20:4

— When our people made a calf and they worshipped it, remember how by order of God, Joshua and the tribe of Levi took the sword and slew of them 120,000 of those who did not crave for God's mercy. How terrible is the judgment of God on the idolaters...

— Which is the greatest sin? said he who had invited Jesus.

— Which is the greatest ruin of a house?

Everyone was silent. With his finger Jesus pointed the foundation and said:

— If the foundation give way, immediately the house fall in ruin, such as it is need to build it up anew. Every other part giving way can be repaired. Even so I say to you, idolatry is the greatest sin since it deprives entirely man of faith, therefore of God, since he cannot have spiritual affection, while every other sin leave man the hope to obtain mercy; so I say, idolatry is the greatest sin.

All stood amazed at the speaking of Jesus, they perceived it could not be assailed in anywise.

Before the door stood someone who had his right hand shrunken in such fashion that he could not use it. Jesus lifted up his heart to God and prayed. And then he said:

— So that you may know that my words are true, I say in the Name of God, man stretch out your infirm hand.

He stretched it out whole as if it never had no illness with it. They began to eat in fear of God. Having eaten somewhat, Jesus said again:

— I say to you verily, it would be better to burn a city than to leave there an evil ritual. For such an account, the wrath of God is with kings and princes of earth to whom God gives the sword to destroy iniquities.



Remember not to place yourself in the HIGHEST PLACE when you are invited, and if a greater friend of the host comes, the host won't say to you 'Arise and sit lower down'; that will be a shame to you.

Go sit in the meanest place that he who invited you may come and say 'Arise friend and come sit here above'; you shall have great honour then. He who exalt himself will be humbled, but he who humble himself will be exalted. Proverbs 29:23, Is 2:12



Verily I say to you, satan became not a reprobate for other sin than for his PRIDE, as the prophet Isaiah reproached him with these words: How are you fallen from heaven day-star⁴⁵ that was the beauty of the angels

⁴³ I found Israel like grapes in the wilderness. I saw your fathers as the first-ripe in the fig-tree at her first season; but as soon as they came to baal-peor, they separated themselves to the shameful thing and became detestable like that which they loved (Hosea 9:10).

⁴⁴ Lit. simulacro.

⁴⁵ הילל Heilel (Isaiah 14:12).

and did shine like the dawn: truly your pride is fallen to earth.

I say to you verily, if a man knew his miseries he would always weep on earth here and account himself most insignificant among every other thing; it is not for other reason that the first man and his wife wept for 100 years without ceasing, craving for the mercy of God, when they truly understood how they had fallen through their pride.

That said, Jesus gave thanks.⁴⁶ On that day, the great things Jesus said were published throughout Jerusalem with the miracle he wrought, therefore the people gave thanks to God and blessed his holy Name. Understanding that he had spoken against the rituals of the elders, scribes and kohanim were kindled with much more hatred, hardening their heart like Pharaoh; they sought for an occasion to slay him but did not find it.

Jesus left Jerusalem to go to the desert beyond Jordan. His disciples that were sat round Jesus said to him:

- Tell us master how satan fell through pride? We know that he fell through disobedience and because he tempt man to do evil at all times.
- God created a mass of earth and left it without doing aught for 25,000 years. Being like priest and head of the angels, satan knew by the great understanding he possessed, that God was to take from that mass of earth 144,000 beings sealed of the seal of prophecy and the Messenger of God, which soul he created 60,000 years before naught.



HIS MESSENGER IS WISDOM.

[*Enoch 42*] Wisdom found no place where she might dwell; then a dwelling place was assigned to her in heavens; Wisdom came to make her dwelling among the children of men and found no dwelling place, then Wisdom returned to her place and took her seat among the angels. Unrighteousness came from her chambers and she found those that she sought not and dwelt with them as rain in a desert and dew on a thirsty land.



[*Sefer 43*] God created above all the soul of his Messenger [Holy Spirit] for who he decided to create everything, with who the creatures find joy and blessing in God; therefore his Messenger would take pleasure in all his creatures, which he designated as his slaves. When the Messenger of God comes, God will give him as a Seal of his hand to bring salvation and mercy to all the nations of the world who will receive his teaching. He will come with power over the wicked to destroy idolatry, and he will confound satan as God promised to Abraham saying, 'Behold Abraham, as you broke the idols, to your seed that will do so I will bless all the tribes of the earth by your seed.'



Outraged, he incited the angels by saying:

- See that one day God will want this earth to be worshiped by us; consider that for us spirit it is not appropriate to do so.

⁴⁶ Grace after a meal, *birkat hamazon* (Deuteronomy 8:10).

⁴⁷ Because things were subservient to Adam on earth, the devil took thought to rule it and have lordship over it, as if wishing to make another world; the devil is to be the evil spirit of the lowest places, he did not change his understanding of justice but sinful thoughts. He understood the judgment on him and the former sin which he had sinned (2Enoch 31).

The Sefer of Jesus

Many forsook God then. A day when all the angels came together, God said:

- Let each one that hold me for his Lord straightway do reverence to this earth.

They who love God bowed down. But satan said with those who were of his thought:⁴⁷

- We are spirit, Lord, it is unjust for us to do reverence to this clay.

That said, satan became horrific of fearsome look and his followers hideous; because of their rebellion God removed the beauty with which he endowed them by creating them. When the holy angels looked up, seeing what horrible monsters had become satan and his followers, they threw their faces to the ground in fear.

- Lord, you have unjustly made me hideous, but I am pleased about it cause I want to undo what you will do.
- Call him not Lord, for you are lord, lucifero, said the other devils.
- Repent and recognize me as God your Creator, God said to the followers of satan.
- You are unjust, they said, we repent having shown you any reverence: satan is innocent and just, he is our lord.
- Depart from me accursed, no mercy for you, said God.

On his departure, satan spat on that mass of earth; the angel Gabriel lifted up that spittle with some earth. Now man has the navel in his belly.



36

The disciples stood in great amazement at the rebellious angels.

- Verily I say to you, whoso makes no P R A Y E R is more wicked than satan and will suffer greater torments; because before his fall satan had no example of fearing, God did not much to send him a prophet to invite him to repent.⁴⁸ But I say, man live carelessly and without fear as though there were no God even if he have infinite examples of God's justice, as the prophet David said:

- The fool has said in his heart 'there is no God,' so they are corrupt and become abominable, none of them is doing good. ^{Psalms 14.1}

My disciples, pray unceasingly so that you may receive. He who searches will find, he who asks will receive; it will be open to anyone who knocks. In your prayer, do not seek to speak much, because God looks at the heart as he said by Shlomoh:

- Give me your heart, my servant. ^{Proverbs 23.26}

As God lives, I say to you verily, the hypocrites pray in every corner of the city to be seen by the multitude and held for saints; but they have no intention for what they ask as their hearts are full of wickedness.

It is necessary that you pray with intention to receive from God. Verily I say to you, very few truly do prayer, and satan has power over those who honour God with their lips; whose lips ask for mercy in the Temple but in their heart rebel against his justice.⁴⁹ As he said to the prophet Isaiah:

- Take away this people that is irritating to me, who honour me with their lips but their heart is far from me. ^{Is 29.13}

I say to you verily, whoever goes to pray without intention mocks God; who would speak to Herod with his back turned or speak well before him of the governor Pilate whom he hates to death? Surely none. Who would go to speak to Herod or the roman governor before deciding who to go to and what to do, tell me? Surely none. If man does so to speak with man, what man should do to speak with God, to ask mercy for his sins and to thank him for all he has received from him? No less for the man that goes to pray; if he does not prepare himself, he turns his back to God and his face to satan to say good from it, for the iniquity he loves is still in his heart, and he has not yet repented. If someone hurt you and say with his lips 'Forgive me,' but again hit you by the hands, how could you forgive him? Even so, how shall God have mercy on those who say with their lips 'Lord, have mercy on us,' but love the sin in their heart by thinking of new sins?

37

The disciples wept at Jesus words.

- Lord, teach us to pray.

- Think what you would do if the roman governor seized you to put you to death, do the same when you go

⁴⁸ Text add. [Words of John the-baptist] Now that all the prophets are come except the Messenger of God who shall come after me because so God will, and that I may prepare his way (Mark 1:2, Luke 1:17, John 1:27, Matthew 3:3).

⁴⁹ The revolt of the will of man against that of God constitutes sin (the guilt remains as long the revolt continues). At the end of its life, the soul remains forever confirmed in the good or evil it chose according to this writing 'Where I will find you, I will judge you (Ubi te invenero, ibi te iudicabo. Eccl. 12.14). Catherine de Gènes (2^e éd.) p.35.

pray. Let your words be:

Lord our God, may your name be sanctified, that your kingdom come to us. May your will be always done, that it be done on earth as done in heaven. Give us the bread daily and forgive us our sins, as we forgive those who sinned against us, and do not let us fall into temptation but free us from evil. Because you are our only God, to who appertains glory and honour forever.



38

- Let us wash ourselves master, as commanded by Moshe, answered Joan.
 - Do you think that I come to destroy the LAW & PROPHEETS? As God lives, verily I say to you, I am not come to destroy but rather to observe likewise every prophet has observed God's law, and what God said by the other prophets. As God lives ⁱⁿ whose presence my soul stands, whoso breaks the least precept cannot please God but shall be the least in the Kingdom of God and have no part there. Moreover, I say to you, one syllable of the law of God cannot be broken without having consequences for committing a serious sin. I witness to you that it is necessary to observe what God said to the prophet Isaiah by these words:
 - Wash you and be you clean, take away your evil thoughts from before mine eyes. ^{Isaiah 1.16}
- Verily I say to you, all the water of the sea will not wash whoso loves iniquities in his heart; moreover, no one will say a prayer that pleases God unless he is washed since he will charge his soul with a sin like idolatry. Believe me, a man will really get all he asks if he says a prayer that pleases God. Remember the servants of God; through his prayer Moshe scourged Egypt, opened the Red Sea, wherein drowned pharaoh and his host, Joshua stopped the sun, Shemouel smote countless Philistine hosts with fear, Eliah made fire rain from heaven; Elisha raised a dead man, as many prophets and other holy who got all they asked through prayer. These true men did not seek their own in their matters but sought God alone and his honour. ^{Deuteronomy 11.1, Joshua 10.12, 1Samuel 7.10, 2Kings 1.10 and 4.34}



39

- You have well spoken, master, said Joan. We lack to know how man sinned through PRIDE.
 - When God expelled satan, after the angel Gabriel purified that heap of earth on which spat satan, then God created all that live, both the animals that fly and those that walk and swim, and he adorned the world with all it has. One day satan approached the gates of Paradise, and seeing the horses eating grass, he told them that their work would be hard if this mass of earth received a soul, that it was to their advantage to tread this mass of earth so that it would be no longer good for anything. The horses excited and settled with impetuosity to run on this mass of earth which lay among the lilies and roses. God gave spirit to this impure heap of earth buried where lay the spittle of satan that Gabriel had withdrawn and the dog raised with barking, so the horses fled filled with fear. And God gave man his soul, while all the holy angels sang:
 - Blessed is your holy Name, Lord, our God!
- Adam sprang on his feet and saw in the air a writing which shone like the sun which said:
There is only one *God alone worthy of praise*⁵⁰ and *God's Messenger*.
- Thank you Lord, my God, to have deigned to create me! Adam said when he opened his mouth. I pray you to tell me the meaning of these words. Were there other humans before me?
 - Be welcome, my servant Adam, God said. I tell you that you are the first human I created. He you saw will be your son who will come to the world in many years to give light to the world at his coming & will be my Messenger for whom I have created all things, whose soul was set in a celestial splendour 60,000 years before I made anything.
 - Lord, grant me this writing on the fingers nails of my hands, said Adam beseeching God.
- God gave that writing on the thumbs of the first human:
- he said on the thumbnail of the right hand: *God alone*
 - he said on the thumbnail of the left: ^d*God's Messenger*⁵¹

⁵⁰ Worthy of praise: (Arabic) أحمد, *ahmad*, magnify. | Only Allah is worthy of praise (Qu'ran 14.7, 1Chronicles 16.25).

⁵¹ Messenger ملاك *malak*, angel, i.e. the Holy Spirit. | When he, the Spirit of truth, comes, he will guide you into all the truth; he will not speak on his own, he will speak only what he hears, he will tell you what is to come (John 16.13). § Mohamad is mentioned 5 times in the Qu'ran and the Messenger 70 times: people confuse the Messenger [Holy

The Sefer of Jesus

The first man kissed these words with fatherly affection and rubbed his eyes, saying:

- Blessed be the day when you will come to the world.
- It is well that he must not remain alone; God said seeing the man in loneliness.⁵²

He made him to sleep and took a rib on the side of the heart and filled with flesh the spot with which he made Eve and gave Adam as his consort;⁵³ he placed both as lords in Paradise to whom he said:

Behold I give you every fruit to eat except the corn of apples. Beware of eating any of these fruits, as you will become unclean, I will not let you stay here; you will be driven out where you will suffer great misery.

When satan knew this, he went mad with outrage When satan knew it, he went mad with indignation and approached the door to Paradise where a horrible serpent stood guard, with camel legs and toenails as sharp as a razor on each side. The enemy said to him:

- Support me to enter Paradise.
- How would I let you in if God ordered me to drive you out? answered the serpent.
- See how much God loves you since he put you out of Paradise to keep guard over a mass of clay which is man. If you bring me into Paradise, I will make you so terrible that everyone will flee from you and you will go and stay at your pleasure, answered satan.
- How could I place you inside? the serpent said.
- You are great, open your mouth and I will enter your belly. When entering Eden, you will place me near those two pieces of clay that recently walk on the earth, satan said.

The serpent did so and placed satan near Eve while her husband Adam slept; and satan presented himself before the woman as a handsome angel and told her:

- Why don't you eat these corn of apples?
- Our God told us that by eating we will be unclean and he will drive us out of Paradise, she said.
- He's not telling the truth. You must know that G~d is wicked and envious, he has no equal seeing that he keeps everyone in slavery; he said this so that you don't become equal to him. But if you and your companion do according to my advice, you will eat these fruits like the others; you will not remain subject to others, but you will know evil and good like G~d and you will do what you want because you shall be equal to G~d, said satan.

Eve took of those and ate. When her husband woke up, she told him everything satan said. He took those that his wife offered him and ate. As the food came down, he remembered the words of God and wanted to stop the food, he put his hand in his throat where each man has the mark.

They recognized that they were both naked and were ashamed; so they took fig leaves to cover the secret parts. Afternoon, behold, God appeared to them and called Adam:

- Where are you Adam?
- I hid from your presence Lord because I and my wife are naked; we are ashamed to appear before you.
- Who stole your innocence from you? Unless you have eaten the fruit for which you are unclean and can no longer stay in Paradise.
- Lord, the woman you gave me begged me to eat it and I ate it, Adam answered.
- Why did you give your husband such food? God said to the woman.
- I did eat so because satan tricked me, Eve answered.
- How did this reprobate enter here? God said.
- A serpent standing at the north door brought him near me, Eve answered.
- Because you listened to your wife's voice, God said to Adam, and ate the fruit; cursed are your works of the earth that will give you brambles and thorns until you eat bread with the sweat from your face and you remember that you are earth and will return to earth.

Spirit] with man.

⁵² Adam found not help meet for him (Genesis 2:20); he was saddened, as if God was not a helper meet for him, because he looked at things with carnal eyes. It happened again when God presented Eve to Adam, since Adam said 'they shall be one flesh' rather than one in spirit.

⁵³ Lit. consorte (Latin, consorti): sharing property with one (as brother, sister, relative), living in community of goods, partaking of in common; dividing something with one.

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- Since you have listened to satan, he said to Eve, to give food to your husband; you will remain under the authority of the man who will keep you as a slave and you will bear children with difficulties.

Having called the serpent, God called the angel Michael, who holds the sword of God, and said:

- First move this nasty serpent away from Paradise and cut his legs outside; if he wants to walk, he will drag his body to earth.

God called satan who came laughing and said to him:

- Because of you, reprobate, who deceived them to make them unclean; I want all their impurities and all those of their children truly penitent who serve me, when leaving their bodies, they enter in your mouth so that you are filled with impurities.
- Since you want to do worse with me, I will do what I still can, said satan after making a horrible roar.
- Depart accursed from my presence, God said.

He left and God said to Adam and Eve, both were crying:

- Go out of Paradise to do penance. Do not let your hope fail until I send your son and that your seed remove the dominion of satan from the human race, for I will give all things to my Messenger who will come.

When God's presence hid, the angel Michael drove them out of Paradise. Adam turned and saw written above the gate: *God alone worthy of praise and God's Messenger.*

- God will that you come quickly, my son, to draw us out of misery, he said weeping.

That is how satan and Adam sinned out through pride: one by despising man, the other by wishing to be equal with God, said Jesus.

Jesus was weeping. The disciples wept after this discourse.



42

Words of John the Baptist (as in Matthew 3.11): This is the record of John the baptist when the jews sent priests and levites from Jerusalem to ask him, Who are you? And he confessed and denied not, but confessed: I am not the messiah. And they asked him: Then are you Eliah? And he said: I am not. Are you that prophet? Who are you that we may give an answer to them that sent us; what do you say of yourself? They who were sent were of the pharisees, they asked him: Why baptize you then if you be not that messiah, nor Eliah, neither that prophet? John answered them: No. I am a voice that cries through all Judea, even as it is written in Isaiah: Prepare you the way for the Lord messenger. Nor indeed do I make myself to be accounted as him of whom you speak. For I am not worthy to unloose the ties of the hosen or the latchets of the shoes of the messenger of God whom you call messiah, who was made before me, and shall come after me to bring the words of truth so that his faith shall have no end. I baptize with water but there stand one among you, whom you know not, who shall baptize with fire. Him who is coming after me is preferred before me, whose shoe latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.

They saw many people coming to find him after the chief kohanim took advice from them to catch him in his talk and sent levites with scribes to interrogate him, saying:

- Who are you? Are you Eliah or Jeremiah, or one of the ancient prophets? Tell who you are so that we can testify of those who sent us. If you are neither Eliah, Jeremiah, nor any prophet, why do you preach new teaching and value yourself more than the messiah.
- The miracles that God works by my hands show that I say what God wants, Jesus said.

Confused, the levites and the scribes left and told everything to the chief kohanim, who said he had the devil on his back who told him everything. Jesus said to his disciples:

- Truly I tell you, the leaders and the elders of our people are seeking an opportunity against me.
- Don't go to Jerusalem anymore, Cephas said.
- Don't be foolish, not knowing what you said. It is necessary that I suffer many persecutions as all the prophets of God and the saints suffered. Do not be afraid. There are some who are with us and some who are against us.

Jesus departed and went to Mount Tabor.

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There with him ascended Cephas, Jacob, Joan his brother, and he who writes this. There a great light shone above him and his garments became white like snow, his face glistened as the sun, he was TRANSFIGURED. Lo, there came Moshe and Eliah, speaking with Jesus concerning all that would come on our race and on the holy city. Cephas said:

— It is good to be here, lord. If you will, we will make here three tents, one for you, one for Enoch,⁵⁴ and the other for Eliah.

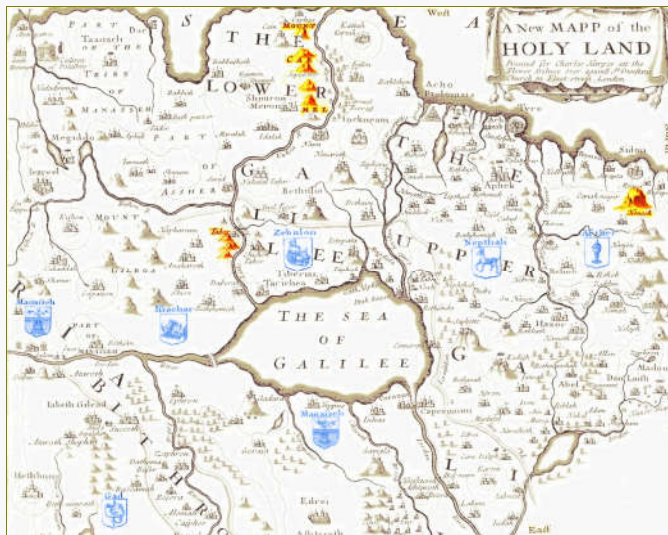
While he spoke a white cloud covered them and they heard a voice saying:

— Behold my servant in whom I am well pleased. Hear him.

The disciples fell their face on the earth, filled with fear. Jesus went down and raised up his disciples:

— Fear not. God love you and has done this that you may believe my words.

Jesus went down to the eight disciples who were awaiting him below, and the four narrated to the 8 all that they had seen. Since that day, all doubt of Jesus departed from their heart, save Judas Keriyyot who believed not.



The heavens are yours, the earth also is yours, as for the world and the fulness thereof you have founded them. The north and the south you have created them: Hermon and Tabor shall rejoice in your Name. Psalms 89.11

In the sacred genealogy (p.5), Enoch is at the 7th rank, Eliah 37th, Jesus 65th. Enoch and Eliah, who did not die, met with Jesus during his transfiguration on Mount Ta-bor; it marks the completion of the 5½ days for Adam before he can return to the Garden.

A legend dated 1842 points the cave of Melchizedek on Mount Tabor (see Legends of Galilee, Jordan and Sinai, Vilnay 1978)

← Mount Hermon is right behind Mount Henoch (Mapp of the Holy Land, Harper 1600)

43 Jesus sat at the foot of the mountain and they ate wild fruits since they had no bread. Adrie said:

— You told us a lot about the MESSIAH. From your kindness, tell us everything clearly.

The other disciples begged him in the same way and Jesus said:

— Everyone who works, works for an end in which he finds satisfaction. Verily I say to you, God who is perfect, has no need for satisfaction, he has satisfaction in himself. Eager to work, he created, above all, the soul of his Messenger [Holy Spirit] for whom he decided to create everything, with who the creatures find joy and blessing in God; therefore his Messenger would take pleasure in all his creatures, which he designated as his slaves. How would it be so if God had not wanted it so?

Verily I say to you, each prophet, when he came, brought to one nation the sign of God's mercy: their words did not spread, except to the people to whom they were sent. But when the Messenger of God [Holy Spirit] comes, God will give him as a Seal of his hand to bring salvation and mercy to all the nations of the world who will receive his teaching. He will come with power over the wicked to destroy idolatry and he will confound satan, as God promised to Abraham saying, 'Behold Abraham, as you broke the idols, to your seed that will do so, I will bless all the tribes of the earth by your seed'.⁵⁵

— Master, Jacob answered, tell us in whom this promise was made, for the jews say in Isaac, but the ishmaelites say in Ishmael; tell us the truth because we know that you are sent from God.^e

— Of whose David was the son and of what line?

⁵⁴ Lit. Moses.

⁵⁵ You will be blessed in the earth, and in you will all families of the earth be blessed (The Book of Jubilees 12.23, Charles 1917).

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- Of Isaac, Jacob answered. Isaac was Jacob's father, Jacob was Judah's father, the line from which David came.
- Of what line will be the Messenger of God when he comes?
- Of David, the disciples answered.
- If the Messenger of God, whom you call messiah, is son of David, how should David call him lord? Do not deceive yourselves. David calls him lord in Spirit:

- God said to my lord, sit on my right hand until I make your enemies your footstool. God will send your rod to have lordship in the midst of your enemies. ^{Psalms 110.1}

44

I say to you, the Messenger of God [Holy Spirit] is a splendour that will rejoice almost everything that God has done since he is endowed with:

- the spirit of understanding and of counsel;
- the spirit of wisdom and might;
- the spirit of fear and love;
- the spirit of prudence and temperance;

He is endowed with:

- the spirit of charity and mercy;
- the spirit of justice and piety;
- the spirit of gentleness and patience;

which he received three times more than God has given to all his creatures. ^{Isaiah 11.2}



Words of John the Baptist (as in Matthew 3.11): Oh blessed time when he shall come to the world! Believe me, I have seen him and done him reverence even as every prophet has seen him, seeing that God give to them prophecy of his Spirit. When I saw him my soul was filled with consolation. Oh God worthy of praise be with you and may he make me worthy to untie thy shoe latchet.^f

45

The angel Gabriel came to Jesus and spoke to him as we also heard his voice:

- Arise and go to Jerusalem.

Jesus departed, and arrived in Jerusalem, he entered the Temple on shabat שבת and began to teach the people. The high kohen ran to the Temple along with the people. The kohanim approached Jesus, saying:

- Master, we were told that you have said evil things about us; beware that something evil happens to you.
- Verily I say to you, I speak evil of the hypocrites. I speak against you if you are hypocrites.
- Tell us clearly, who is a H Y P O C R I T E ?
- Verily I say to you, even he who does a good thing that men can see is a hypocrite because his work does not penetrate the heart, which leaves every unclean thought and every dirty lust in it that men can not see. Do you know who is a hypocrite? He who serves God with his tongue, however, serves men with his heart, and by dying this wretch loses all reward. The prophet David said about this:

- Do not put your trust in princes or in the children of men, in whom there is no salvation, for their thoughts perish at death. ^{Psalms 41.5, Jeremiah 17.5}

Nay, they find themselves deprived of reward before death. As Job the prophet of God said:

- Man is so unstable he never continues in one stay. If today he praises you, tomorrow he will abuse you. If today he will to reward you, tomorrow he will be fain to despoil you. ^{Job 30.12}

Woe then to hypocrites because their reward is vanity.

As God lives  whose presence I stand, the hypocrite is a thief who commits sacrilege since he uses the law to appear good and to steal the honour of God, to whom alone appertain praise and honour forever. Furthermore, I say to you, the hypocrite has no faith, because if he believed that God sees everything and punishes wickedness with terrible judgment, he would purify his heart; and because he has no faith, he remains full of iniquity. I tell you the truth, the hypocrite is like a sepulcher that is white outside, but inside full of worms and corruption.

So if you kohanim serve God the creator because God ask this of you, I speak not against you for you are servants of God; I speak against you if you do everything for profit, buy and sell in the Temple as in a mar-

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ket, not considering the Temple of God as a house of prayer and not of goods, which you convert into a cave of thieves. ^{Jeremiah 7,11}

In truth, I tell you, satan has always sought to annul the laws of God, he and his disciples the hypocrites and the wicked: the former with a false doctrine, the latter with an obscene life. They have contaminated almost everything today, so that the truth is barely found. Woe to the hypocrites because the praises of this world will turn for them into insults and torments in Sheol. If you put God out of your mind to do everything to please men, then I cry against you that you are the sons of the devil, not of Abraham who left his father's house for the love of God and was ready to kill his own son. Woe to you, kohanim and teachers, if you are such, for God will take away your ministry.

Jesus spoke again.

— I will put an example before you.

There was a householder who planted a vineyard and made a hedge so that it would not be trampled by animals, and then he built a wine press in the middle and left it with the winemakers. When the time has come to pick up the wine, he sent his servants, but when the winemakers saw them, they stoned them, burned some of them and tore others with a knife. And this they did many times. Tell me what the Lord of the vineyard will do to the husbandmen?

— The same evil. He will destroy them and give his vineyard to other husbandmen, replied everyone.

— Do you not know that the vineyard is the House of Israel and the husbandmen are the people of Judah and Jerusalem. Woe to you, for God is wroth with you for tearing apart so many of God's prophets, so that at the time of Ahab there was no one to bury the saints of God.



That said, the chief kohanim wanted to seize him, but they feared the ordinary people who admired him. Seeing a woman who has remained since birth with her head bowed to the ground, Jesus said:

— Raise your head, woman, in the Name of our God, so they know that the truth speaks and he wants me to announce it.

The woman rose completely, glorifying God. The chief kohanim shouted:

— This man is not sent from God: he doesn't keep the shabat, he healed a crippled person today.

— Now tell me, is it unlawful to speak on shabat and to pray for the salvation of others? Who among you, if his donkey or his ox fell in the ditch of shabat, would not withdraw him during shabat? Surely none. Have I then broken shabat by having given health to a daughter of Israel?! Surely here is known your hypocrisy. How many there are today who fear the blow of a straw from the eye of another, while a beam is ready to cut his head. Oh how many are those who fear an ant but do not pay attention to an elephant.

That said, he came out of the Temple and the Kohanim were angry with each other because they were unable to seize him and work their will on him as their fathers did against the saints of God.



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End Notes:

^a *Text add.*: Ishm~el.

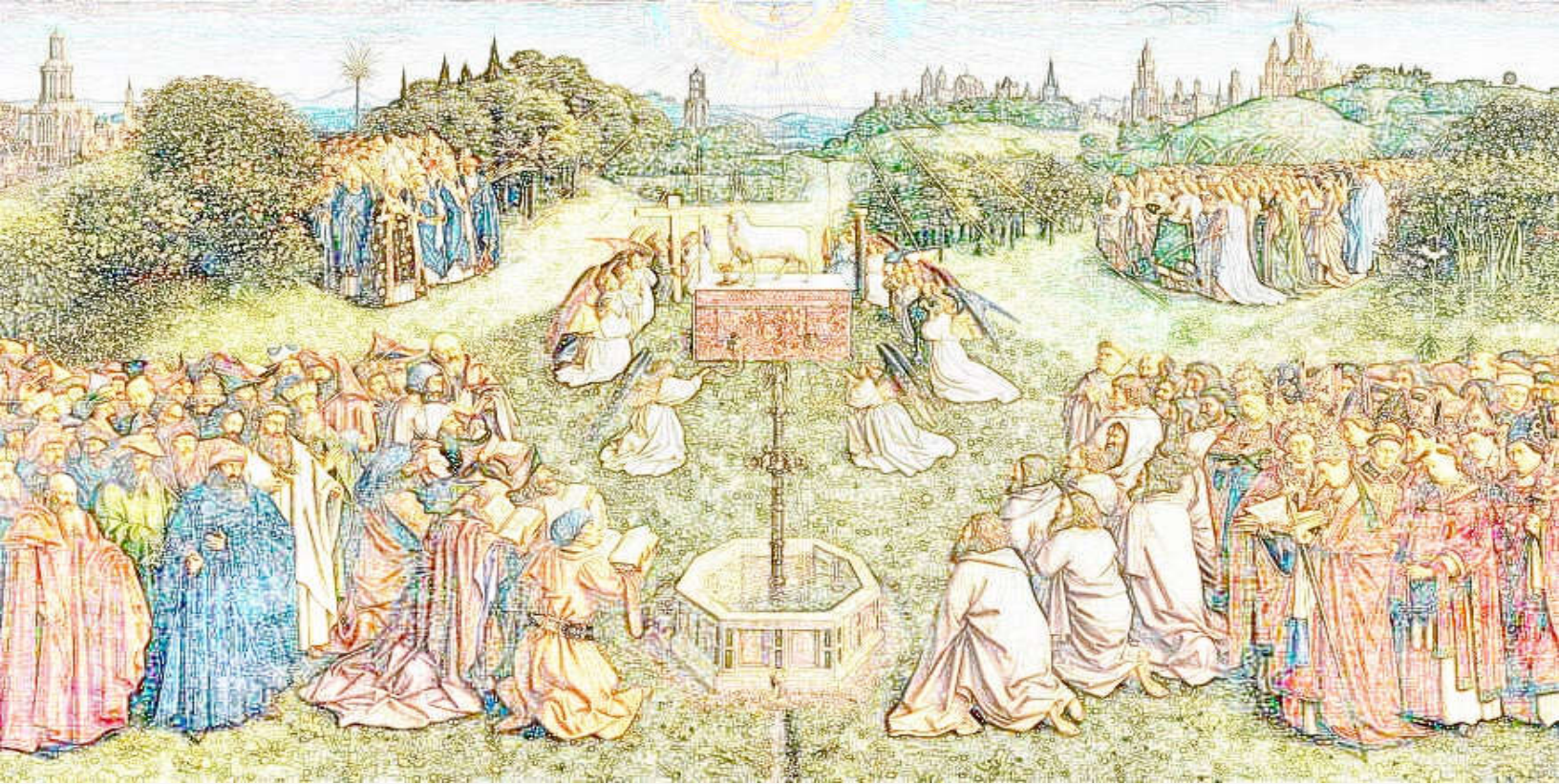
^b *Text add.*: seeing I have no money and it is not lawful to steal.

^c *Text add.*: among whom is Judas who was slain on the cross.

^d *Text add.*: M~hamad.

^e *Text add.*: The promise was made in Ishm~el, not in Is~ac. Thereon said the disc~ples: master, it is thus written in the book of Mos~e that in Isaac was the promise made. Jes~s answered with a groan: It is so written but Mos~e wrote it not, nor Joshua, but rather our rabbis who fear not G~d. Verily I say to you, if ye consider the words of the ang~l Gabr~el, ye shall discover the malice of our scribes and teachers for the ang~l said: Abrah~m, all the world shall know how G~d love thee; but how shall the world know the love that thou bear to G~d? Surely it is necessary that thou do something for love of G~d. Abrah~m answered: Behold the servant of G~d, ready to do all what G~d shall will. Then spake G~d, saying to Abrah~m: Take thy son, thy firstborn Ishm~el and come up the mountain to sacrifice him. How is Is~ac firstborn if when Is~ac was born Ishm~el was seven years old?

^f *Text add.*: for obtaining this I shall be a great prophet and holy one of God.



THE PROPHETIC MISSION

47

In the second year of his prophetic ministry, Jesus came down from Jerusalem to go to Nain, as he approached the city gate, citizens were carrying to the sepulcher the only son of his mother, a widow, over whom everyone wept. At his approach the men understood that the prophet of Galil had come and began to petition him for the dead boy, since being a prophet, he should rise him up as also his disciples. Jesus feared God greatly and said, turning to God:

— Lord, take me from this mad world because they almost call me a god.

Then he wept. The angel Gabriel came and said:

— Fear not, Jesus, God has given you power over every infirmity; whatever you grant in the Name of God will be fully accomplished.

— Your will be done Lord, merciful and almighty God!

So he drew near the mother of the dead and said to her with pity:

— Don't cry woman. He took the hand of the dead, saying, I say to you in the Name of God, young man rise up healed.

When the boy rose, they were all filled with fear and said:

— God has visited his people!

God raised a great prophet amongst us!

48

The roman army was in Judah at that time and our country was subjected because of the sins of our forefathers. It was a roman habit to worship and regard as god who does a new thing for the profit of common people. Being at Nain, these soldiers rebuked one here, the other there, saying:

— One of your gods visited you and you don't pay attention to it? If our gods would come to visit us, we would give them everything we have indeed; and we give the best of all we have to their images. See how much we fear our gods.

This way of speaking provoked by satan⁵⁶ caused a great sedition among the people of Nain; the discord was such that some said, 'He is our God who has visited us'; others said, 'God is invisible so none has seen him, not

⁵⁶ Under the dominion of Herod, all the tribes were not worshipping the one God, but each tribe had an idol as a god and was misled into a false teaching (Martyrdom of James, Smith Lewis 1904, The Gospels of Thomas p.94, Filbluz 2018)

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even his servant Moshe'; and, 'It is not God but rather his son'; and others, 'He is not God nor son of God, since God has no body to beget'; 'He is a great prophet of God'. That was how satan instigated this. A great ruin was rising on our people in the 3rd year of the prophetic ministry of Jesus. Jesus did not delay at all in Nain but turned to go to Capernaum. When Jesus arrived in Capernaum, the citizens gathered all the sick they had and placed them in front of the porch where Jesus was with his disciples; they called Jesus and implored him for the health of each of them. Jesus laid his hands on each of them, saying:

— God of Israel, by your holy Name, gives health to this sick one.

And each one was healed.

49

Jesus entered the synagogue on shabat and people ran all together to hear his speech. On that day, the scribe was reading the psalms of David where David said:

— When I would find a time I would judge rightly. Psalms 75.2

After the reading of the prophets,⁵⁷ Jesus stood up, he made silence with his hands and said:

— Brothers, you have heard the words the prophet David saying that when he would find a time he would judge rightly. Verify I tell you, many of those who JUDGE fall into judgment because they judge according to what they disagree and prejudice according to what they agree. The God of our fathers shout to us by his prophet David:

— Judge rightly, son of men. Psalms 58.2

How miserable, those who stand at the streets corner only to judge those who pass by, saying, 'This one is right, this one is ugly, this one is good, this one is bad.' Woe to them for removing the sceptre of God's judgment who said:

— I am judge and witness. I will give to no one my honour. Jeremiah 29.23, Isaiah 42.8

Verily I tell you, they testify to what they have not seen or really heard, and judge without having been constituted judges; they are abominable on earth before the eyes of God, who will render them a tremendous judgment at the last day.

Woe to you, woe to you who:

— speak good of evil, call good evil; Isaiah 5.20

— condemn God the author of all good as a malefactor;

— justify satan the origin of all evil as a benefactor.

Think of the chastisement you will have, how dreadful is the chastisement of God's judgment that will fall on those who justify the wicked for money, not judging the cause of the orphans and widows; verily I say to you, the devils will tremble at such judgment, how dreadful it shall be.⁵⁸ To the man who is placed as a judge, do not consider anything else, either kinsfolk, friends, honour or gain, but consider the truth only with the fear of God, which you will seek with the greatest diligence, for it will guarantee you in the judgment of God. And I warn you, whoever judges without mercy will be judged without mercy.

50

Tell me, man, you who judge another man:

— know that all men have their origin from the same clay;

— know that no one is good except God alone.

Man being a liar and a sinner, believe me when you judge the fault of another man, your own heart too has a thing to be judged. How dangerous it is to judge and how many have perished by their false judgment. It is because satan judged the man lower than him that he rebelled against God, his creator; and he is unrepentant since as I learned by talking to him. It is because our first parents judged satan's speech better than God's that they were cast out of Eden and condemned to earth all their progeny. As God lives *in* whose presence

⁵⁷ Portions of torah and prophets (kriyah & haftarah) are read every shabat.

⁵⁸ Maria was happy when the month of November came to an end, but her sufferings started again and were even worse on the feast of the Immaculate Conception. A priest from Cologne, of the year 555, appeared and made a desperate impression. He said he needed expiatory sufferings but Maria would have to take them on herself absolutely voluntarily, otherwise he would have to suffer to the end of the world. She accepted and, thereon, followed a week of severe sufferings. The soul came every night and laid new suffering on her. It was as though someone would tear all her limbs apart. With a heavy pressure the soul laid on Maria and again and again sharp daggers were thrust violently into her body from all sides. At another time it was as though a blunt piece of iron were thrust into her body, striking some obstacle, splitting, and then distributing itself into all parts of the body. This soul had to do penance for the murders of the companions of St. Ursula, for his apostasy, for repeated adultery and for sacrilegious celebration of the Eucharistic Sacrifice. Again and again more souls were coming, asking for help. The atoning sufferings for abortion and sins against chastity consisted in fearful spasms and nausea. Then again it seemed to her that she was lying for hours between blocks of ice, the cold penetrating to her very marrow. It was atoning suffering for lukewarmness and religious coldness. After the above mentioned severe case concerning the priest from Cologne, she was told that she would still have to take over six other souls who could be released only by voluntary atoning suffering (My Experiences with the Poor Souls p.5, Simma 1978).

The Sefer of Jesus

I stand, verily I say to you, false judgment is the father of all sins. No one sins without wanting to, no one wants what he doesn't understand. Woe to the sinner who, by his judgment, judges the sin worthy and goodness unworthy, and chooses sin and rejects goodness for that reason, he is sure to suffer an unbearable punishment when God will come to judge the world.⁵⁹ How many perished by false judgment, how many nearly perished. . .

- Pharaoh judged Moshe and the people of Israel to be wicked.
- Saul judged David to be worthy of death.
- Ahab judged Eliah.
- Nebukadnetsar judged the three children who did not want to worship their false gods.
- The two elders judged Susanna.
- All the idolatrous princes judged the prophets.

What a frightful judgment of God by which the judge perished and the judge was saved, because in haste they wrongly judged the innocent. How the good ones were close to their ruin by falsely judging is shown:

- by the brothers of Joseph who sold him to the Egyptians;
- by Aaron and Miriam who judged their brother Moshe;
- by the three friends of Job who judged the innocent friend of God;
- by David who judged Mephibosheth and Uriah;
- by Cyrus who judged Daniel to be meat for the lions;
- and many others were close to their ruin for this.

I say to you, judge not and you shall not be judged.

When he finished his teaching, many were converted by repentance and wept for their sins; they would have abandoned everything to go with Jesus. He told them:

— I am not come to receive service but to serve. Remain in your home, abandon sin to serve God with fear and you will be saved.

That said, he left the synagogue and the city to retire to the desert to pray, because he loved a lot solitude.



51

After praying to the Lord, his disciples came to Jesus, saying:

- Master, we would like to know two things. One is how God shall come to judge at the judgment's day. The other is how did you talk with SATAN who is impenitent as you said.
- Verily I say to you, I had compassion for Satan knowing its fall, and I had compassion for humanity which he draws into sins. I fasted and prayed to our God who spoke to me by his angel Gabriel:
- What do you seek Jesus, what is your request?
- Lord, you know what evil Satan is causing for many perish through his temptations. Lord, he is a creature that you created. Have mercy on him, Lord, I answered.
- Behold Jesus, I will forgive him only if you make him say 'I have sinned, have mercy on me Lord, my God'. I will forgive him and bring him back to his first state.

I rejoiced greatly when I heard this, believing that I had made this shalom. I called Satan who came and said:

- What should I do for you Jesus. . .
- You will do it for you Satan because I don't like your services but I called you for your good.
- If you don't want my services, I don't want yours either, because I'm more noble than you. You are not worthy of serving me, for you are clay while I am spirit, replied Satan.
- Let's leave that, and tell me if it would be good for you to go back to your first beauty and your first state? Nevertheless, you must know that the angel Michael must necessarily strike you 100,000 times with the sword of God on the Day of Judgment and each blow will give you the pain of 10 sheels.
- We will see that day who can do the most. Certainly I shall have on my side many 'angels' and the most strong idolaters who will trouble God; he shall know how great a mistake he made to banish me for the sake of a vile clay, Satan replied.

⁵⁹ The first judgment occurs at death (those who did not atone for their sins will go into purgatory to do so).

The Sefer of Jesus

- You are infirm of mind, satan; you don't know what you said.
In a ridiculous way satan shook his head and said:
- Come now, let's do this shalom between me and God, what should be done, you say Jesus, since you are sound of mind.
- Just say two words.
- What words? satan replied.
- These: 'I have sinned; have mercy on me Lord, my God.'
- I will willingly do this shalom if God says these words to me now, satan said.
- Depart from me now, cursed, wicked author of all injustice and all sin. Only God is righteous and without any sin.
- It is not so Jesus, you 'tell a lie' to please God, satan screamed before he left.
Consider now how will he find mercy.
- Never, they answered. For he is unrepentant.



52

- Master, now tell us about God's judgment.
- God's J U D G M E N T D A Y will be dreadful. Verily I say to you, the reprobates would choose 10 sheols rather than going to hear God speak with wrath against them, against whom all things created will witness. Verily I say to you, not only the reprobate will fear, but also the saints and the elect of God. Abraham will have not trust in his righteousness, Job will have no confidence in his innocence, and I say that even the Messenger of God will also fear. To make his majesty known, God will deprive his messenger of memory; so he shall have no remembrance that God has given him all things.
I say to you verily, speaking from the heart, I tremble because I shall be called a god by the world; I should have to account for this. As God lives ⁱⁿ whose presence my soul stands, I am a mortal as other men are, I am a servant of God although God placed me as prophet over the House of Israel for the conversion of the sinners and the health of the weak. You are witnesses to the way I speak against these wicked men who will cancel the truth of my Sefer by a manoeuvre of satan after my departure from the world. I will return at the end; Enoch and Eliah will come with me to testify against the wicked ones, whose end shall be cursed.

That said, Jesus shed tears, and his disciples wept and raised their voices:

- Forgive Lord our God, have mercy on your innocent servant.
- Amen amen.

53

Before this day comes, great destruction will come to the world, the conflict will be so cruel and pitiless that the father will kill the son and the son the father because of the factions of the peoples. The cities will be wiped out and the country will become deserted. Such pestilences will come that none will be found to bury the dead left to the beasts as food. God will send to those who remain on the earth such deficiency that bread will be valued above gold and they will eat all sort of unclean things.

Miserable age, because of deficiency we will hear them say 'I have sinned, have mercy on me God,' but they will blaspheme with horrible voices him who is glorious and blessed for ever. After this, as this day draws near, a horrible sign will come every day over the inhabitants of the earth⁶⁰ for 15 days:

1st day, the sun⁶¹ will run its course in heaven without light, as black as the dye of cloth, and will moan as a father moans for a son near death.

2nd day, the moon⁶² will be transformed into blood and blood will come like dew on the earth.

3rd day, the stars will be seen fighting with each other like an army of enemies.⁶³

4th day, the stones and the rocks will rush like cruel enemies between them.

5th day, each plant and herb will cry blood.

⁶⁰ Palestine.

⁶¹ The Holy Spirit.

⁶² Jesus is the moon.

⁶³ The Spirit of God departed from me, and I became weak as well as foolish in my words. And after that I was obliged by her (a Jebusaeen) to build a temple of idols to B~al, R~pha, M~loch, and to the other idols. I then, wretch that I am, followed her advice, and the Glory of God quite departed from me; my spirit was darkened and I became the sport of idols and demons (The Testament of Solomon, Conybear 1898).

6th day, the sea will rise to the height of 150 cubits without leaving its place and will stand all day like a wall.

7th day, on the contrary, it will descend so low that it will hardly be seen.

8th day, birds and animals of land and water will come together closely and make roars and cries.

9th day, horrible hailstorm will kill such that barely a tenth of the living will escape.

10th day, horrible lightning and thunder will come such that the third of the mountains will split and scorch.

11th day, every river will run backwards and blood will run, not water.

12th day, every created thing will moan and cry.

13th day, the heaven will be rolled up like a book and it will rain fire such that every living thing will die.

14th day, there will be an earthquake such horrible that the tops of the mountains will fly through the air like birds and all the earth will become a plain.

15th day, the holy angels will die and only God will remain alive, to him be honour and glory!

That said, Jesus said:

— Woe to him who inserts in my words that I am a god.

The disciples fell as dead to these words. Jesus raised them saying:

— Now fear God so we won't be scared that day. After these signs have passed, darkness will be over the world for 40 years. Only God will be alive, to him be honour and glory forever!

After the 40 years have passed, God will give life to his Messenger [Holy Spirit] who will rise anew like the sun like 1,000 resplendent suns; he will sit without a word, he will be like beside himself.

God will rise anew the 4 angels, the favoured of God, who will seek the Messenger of God; having found him they will post on the 4 sides of the place to guard him.

Then, God will give life to all the angels who will come like bees around the Messenger of God.

Then, God will give life to all his prophets; each one will follow Adam to kiss the hand of the Messenger of God, committing to his protection.

Then, God will give life to all the elect; they will cry out:

— Be mindful of us, worthy of praise!^a

At their cries, pity will awaken in the Messenger of God and he will think of what he must do fearing for their salvation.

Then, God will give life to every created thing; they will return to their former existence and, moreover, each will possess the power of speech.

Then, God will give life to all the reprobates; at their resurrection, because of their hideousness, all creatures of God will be frightened and will cry:

— May your mercy not abandon us, Lord our God.

After that, God will make satan rise again; at his appearing, each creature will be as if dead for fear of the horrible form of its appearance.^b Only the Messenger of God will not be afraid of such forms because he will only fear God. The angel, whose trumpet's sound brought them all up, will sound his trumpet again, saying:

— Come to judgment creatures, your Creator wants to judge you.

Then, over the Josaphat valley, in the center of the heaven will appear a sparkling throne, on which a white cloud will come while the angels will shout:

— Blessed be our God who has created us and saved us from the fall of satan!

The Messenger of God will fear when he will perceive that none has loved God as he should; for whoever wishes to obtain a gold coin must have 60 mites;⁶⁴ he who has only 1 mite cannot change it. If the Messenger of God will fear, what will the impious filled of wickedness do?

The Messenger of God will go to gather all the prophets and speak to them, begging them to go and pray to God with him for the faithful, but everyone will excuse for fear; As God lives, I would not go there knowing what I know. Seeing this, God will remind his Messenger that he created all things for love of him and his fear will leave him; he will go near the Throne with love and reverence while the angels sing:

— God, our God, blessed be your holy Name!

⁶⁴ Mite: coin weighing 1/20 of a grain 

The Sefer of Jesus

As he came near the Throne, God will open up to his Messenger as a friend to a friend who has not met for a long time, the first to speak will be the Messenger of God:

- My God, I adore and love you with all my heart and soul! I thank you because you granted to create me as your servant, and you did everything for the love of me so that I could love you for all things, in all things, above all things! My God, may all your creatures praise you!
- Lord, we thank you and bless your holy Name! All things created by God will say.
Verily I say to you, satan and the demons with the reprobates will weep as much water from their eyes as it flows in the Jordan, even they will not see God. God will talk to his Messenger, saying:
- You are welcome, my faithful servant. Ask what you want for you will obtain all.
- Lord, the Messenger of God will answer, I remember that when you created me, you said you willed to make Paradise, the world, angels and men, for love of me, that they glorify you by me, your servant. Lord, merciful and righteous God, I pray you to remember your promise made to your servant...

God will answer as a friend jests with a friend, saying:

- Do you have any witnesses to that, my friend?
- Yes Lord, he will say reverently.
- Go call them, Gabriel, God will answer.
The angel Gabriel will come and tell God's Messenger:

- Who are your witnesses, lord?

God's Messenger will answer:

- Adam, David, Abraham, Moshe, and Jesus son of Mary.^c

The angel will go and call the aforesaid witnesses, and they will come there with fear. In his Presence, God will say to them:

- Do you remember what my Messenger says?
- What thing Lord?
- That I created all things for love of him so that all things praise me by him, God will say.
- Lord, there are with us three witnesses better than we are, each of them will answer.
- Who are these three witnesses? God will reply.
- The first is the book you gave me, Moshe will say. ^{Deuteronomy 30.10}
- The second is the book you gave me, David will say. ^{Psalms 40.7}

The one who speaks to you will say:

- Lord, the Sefer you gave me truly says that I am your servant;^d this book confirms what your Messenger says.
- Lord, the book you gave me says so, God's Messenger will say.

That said by the Messenger of God, God will speak and say:

- All I have done now, I have done it all so everyone knows how much I love you.

That said, God will give to his Messenger a book where all the names of the elect of God are written; each creature will do reverence to God, saying:

- To you alone God be glory and honour for giving us to your Messenger!

God will open the book in his Messenger's hand and his Messenger will read therein and call all the angels, the prophets, and all the elect: the sign of the Messenger of God will be written on each forehead, their glory in Paradise will be written in the book. Each one will pass to the right hand of God:

- the Messenger will sit next to God;
- the prophets will sit near to him;
- the saints will sit near the prophets;
- the blessed ones near the saints.

Then, the angel will sound the trumpet and call satan to judgment: that miserable will come and be accused of every creature in the greatest contempt. God will call the angel Michael to strike him 100,000 times with the sword of God; he will strike satan, and each stroke being heavy as 10 sheols, and he will be the first to be

cast in the Abyss.

Then, the angel will call his followers. They will be accused by decree of God and treated in the same way; the angel Michael will strike some 100 times, some 50, some 20, some 10, some 5, and they will descend into the Abyss. God will say to them:

- Sheol is your dwelling, cursed ones.

Then, all the unbelievers and the reprobates will be called to judgment; all creatures inferior to man will rise first to witness against them before God; how they have served these men and how those have outraged God and his creatures. And each of the prophets will rise to witness against them; and God will condemn them to the infernal flames.

Verily I say to you, no idle word, or thought, will pass unpunished at that tremendous day. Verily, the hair-shirt will shine like the sun and every lice a man will have borne for love of God will be turned into pearl. Oh blessed three and four times are the poor, who in true poverty will have served God from the heart: who are destitute of worldly cares in this world will be freed from many sins; they will not have to render an account in that day of how they spent the riches of the world; and reward for their patience and their poverty. Verily I say to you, if the world knew this, it would choose the hair-shirt rather than purple, lice rather than gold, fasts rather than feasts.

After all have been examined, God will say to his Messenger:

- My friend, behold their wickedness how great it has been? I, their Creator, did employ all created things in their service but they have dishonoured me in everything. It is most right that I have no mercy on them.
- It is true Lord, our glorious God, not one of your friends and servants could demand you to have mercy on them, nay, the Messenger of God will answer. Before all, I your servant demand justice against them.

That said, all angels and prophets with all the elect of God... nay, why I say the elect? Verily I say to you, even spiders, flies, stones and sand will shout to demand justice against the impious. God will make every living soul inferior to man to return to the earth, and then he will send the impious to Sheol. Going there, they will see the earth again into which dogs and horses and other vile animals will returned, and they will say:

- Lord God, make us also to return to that earth.

What they demand for them will not be granted.

58 While speaking, the disciples wept bitterly, Jesus wept many tears too. When he ceased to weep, Joan said:

- Master, there are two things we wish to know. First, how it is possible that God's Messenger, full of mercy and pity, would have no pity on the reprobates that day since they are of the same clay as him? The other is, how should we understand that the sword of Michael is as heavy as 10 sheols: is there more than one Sheol?
- Have you not heard what the prophet David said: The righteous will laugh at the destruction of sinner and will mock him with these words: I saw the man who put his hope in his strength and his riches but forgot God.⁶⁵ Verily I say to you, Abraham will mock his father, and Adam, all the reprobates, this will happen because the elect will rise up so perfectly united to God that they will not conceive the smallest thought contrary to his justice in their minds. Each of them will demand justice, God's Messenger above all. As God lives  whose presence I stand, though now I weep of pity for humankind, I will demand justice without mercy on that day against those who despise my words, and most of all, against those who corrupt my Sefer.



- 59
- Truly great is the justice of God, Cephas answered. We pray you T O R E S T because this discourse has made you sad today. You will tell us tomorrow what the Sheol is like, master.
 - You tell me to rest Cephas?! You do not know what you said, otherwise you would have not said this, Cephas. Verily I say to you, the rest in this present life is a poison for the piety, and a fire that consumes all good work. Have you forgotten how Shlomoh the prophet of God and all the prophets, reproved laziness? What he said is true:
 - The lazy who do not work the soil for fear of cold will beg in summer.
- He also said:

⁶⁵ Psalms 37.13 and 52.6.

The Sefer of Jesus

- Do all that your hand can do without rest. Ecclesiastes 9,10
And Job the most innocent friend of God said:
- Man is born to work as the bird to fly. Job 5,7, Proverbs 20,4 and 9,10
Verily I say to you, I hate laziness above all things.



My disciples, the SHEOL is one, and the damned will suffer the eternal chastisement in there. It has seven rooms or regions deeper from each other; he who goes to the deepest suffers greater chastisement. My words are true about the sword of the angel Michael: who commits one sin deserves one sheol, who commits two sins deserves two sheols; the reprobates will suffer in one sheol the chastisement as though they were in 10, or in a 100, or in a 1,000. By reason of his justice and by his power, our almighty God will make satan suffer as though he were in 1,000 sheols; and for the others, each one according to his wickedness.

60

The Sheol is one, and contrary to Paradise as winter is contrary to summer and cold to heat. He who would describe the misery of Sheol must have seen the delights of the Paradise of God. Cursed place of the justice of God intended for the curse of unfaithful and reprobate men, as Job the friend of God said:

- There is no order there but everlasting fear. Job 10,22
Isaiah the prophet spoke on the reprobates:
- Their flame will not be quenched, nor will their worms die. Isaiah 66,24
Our father David said, weeping:
- Lightning, bolts, brimstone, great tempest will rain on them. Psalms 11,6

Miserable sinners, how detestable will seem delicate meats, costly raiment, soft couches, and harmony of sweet songs to them; how sick they will be in intense hunger, burning flames, scorching ashes, cruel torments with bitter weeping. Truly, it was better never to be formed than to undergo such cruel torments, said Jesus uttering a lamentable moan. Imagine a man suffering from torment in each part of his body, who has nobody to show him compassion but mocked of all; wouldn't it be a great pain tell me?

- The greatest, the disciples answered.
- Now it's a Sheol delight. Verily I tell you, if God should place all the pain which all men have suffered in this world in one balance scale and will suffer till the Judgment Day, and on the other one, single hour of the pain of Sheol, no doubt the reprobates would choose the worldly tribulations, for the worldly come from the hand of men, the others from the hand of devils totally without compassion.
What cruel fire they will give to miserable sinners...
What bitter cold which yet will not temper their flames...
What a gnashing of teeth and moaning⁶⁶ and crying...
The Jordan has less water than the tears which that flow from their eyes at every moment; there their tongues will curse all things created, their father and mother, and their Creator forever blessed!⁶⁷

That said, Jesus washed himself with his disciples before praying, according to God's law written in the book of Moshe. Seeing him sad, the disciples didn't speak to him at all that day; everyone was terrified by his words.



Righteousness is not to turn your faces towards east and west, righteousness is to believe in Allah, in the last day, the angels, the book and the prophets, and give your wealth out of love for Him to the near of kin, the orphans, the needy, the wayfarer, the beggars, the captives, and make prayer, give alms, perform the promise, patience in distress and affliction in time of conflicts. Qu'ran 2,177

⁶⁶ In other places, I (Paul) heard a crowd screaming and crying but I did not see them, and asked: What are these places? These are the places that the lord did not visit when he went down to the sheols, those of weeping and gnashing of teeth, where are the murderers, the poisoners, and the baby drowners (Les bien-aimés du Purgatoire v.3, Judas, p.56; Actes d'André et de Paul, trad. Alcock, Jacques 1970).

⁶⁷ To the law and to the testimony, if they speak not according to this word, it is because there is no light in them. And they shall pass through it, hardly bestead and hungry, and it shall come to pass, that when they shall be hungry, they shall fret themselves and curse their king and their God, and look upward. And they shall look unto the earth and behold trouble and darkness, dimness of anguish, and they shall be driven to darkness (Isaiah 8,20). | When she asked her mother what her sorrows were in hell, her mother answered: The greatest is the deprivation of seeing God, then the fear of never having to go out of those sorrows that make the damned blaspheme (Les bien-aimés du Purgatoire v.3, Ces âmes puantes p.43; Fleurs des exemples, tome 2 p.724, D'Averoult 1647).

61

After the evening Jesus opening his mouth to say:

— What FATHER OF FAMILY would sleep if he knew that a thief intended to break into his house? Surely none, but he will watch and stand to be ready to cut down the thief. Do you not know that satan goes and seeks who to devour, like a roaring lion? This is how he seeks to make man sin. Verily I say to you, if man acts like this father, he would have no fear on that day because he would get well prepared.

There was a man who gave money to his neighbours for trade and that the profit will be divided in a fair proportion: those who traded well doubled the money, but others spent the money for the benefit of the enemy of the money giver and speaking evil of him. Now tell me what will happen when the neighbour will call the debtors to account?

He will surely reward those who traded well. But, he will express his anger against the others with in reproaches and will punish them according to the law.⁶⁸ As God lives  whose presence my soul stands, God is the neighbour who gave man everything he has, life itself, so that by living well in this world, God will have praise and man the glory of Paradise. Those who live well double their money by their example; for sinners convert with repentance when they see their example. So men who live well will be rewarded with a great reward; but wicked sinners who sin with what God give them and spend their lives for the benefit of satan, the enemy of God, insulting God and offending others: tell me what will be their punishment?

— It will be without measure, the disciples said.



62

— The man who lives for G O O D must follow the example of the merchant who locks his storage and keeps it day and night with great diligence because he intends to make a profit by reselling the things he buys. If he realizes he is losing, he will not sell, not even to his own brother. So, you should do it. Truly, your body is the storage and your soul is the merchant: what you receive from outside is bought through the senses and sold by you; the money is love. See with your love, not to sell or buy a single thought from which you cannot profit; may all thought, word and work be for the love of God so that you may find safety on this day.

Truly I tell you, many do ablutions and go to pray; many fast and give alms; many studies and preach to others; but their end is an abomination before God because:

- they purify the body not the heart;
- they wail with the mouth not with the heart;
- they study to know how to speak not to work;
- they abstain from meat but fatten with sins;
- they give things that are not good for them to others in order to be considered good;
- they preach against others what themselves do and thus condemn themselves with their own mouths.

As God lives, those who do not know God with all their heart, because if they knew him, they would love him. Everything a man has, he receives from God; therefore, he must spend everything for the love of God.



63

A few days later when Jesus passed near a city of the Samaritans, they did not want to let him enter the city, nor sell bread to his disciples. Jacob and Joan said:

— Master, would you like us to pray to God to send fire from heaven on these people?

— You don't know what spirit led you to say that... Do you remember when God was determined to destroy Nineveh? That city was so wicked that he found no one there who feared God. God called the prophet Jonah to send him to this city but he fled to Tarsus for fear of the people. Then God had him thrown into the sea, to be received by a fish, then had him thrown near Nineveh. Finally, he preached there and these people become repentant and converted; so God had mercy on them.

Woe to those who call for revenge, because it will come on them: every man has within him a cause of revenge for God. Tell me, did you create this city and these people? Surely not, foolish you are. All creatures together cannot create a single new fly from naught; for this is create. Since our blessed God created this city and sustains it until now, why do you wish to destroy it? Why didn't you say 'Master, would you like us to pray to our Lord God that this people will repent and be converted?' This is surely the true work of one of

⁶⁸ The creditor came to take my children and make them his slaves (2Kings 4).

my disciples to pray to God for those who do evil, as did:

- Abel when Cain his brother, cursed of God, slew him;
- Abraham to pharaoh when he took his wife, for God's angel struck him with infirmity without killing him;
- Zechariah when he was slain in the Temple by order of the impious king;
- Jeremiah, Isaiah, Ezekiel, Daniel, David, with all God's friends and holy prophets.

Tell me, if a brother was struck with madness, would you kill him because he speaks badly and strikes those who approach him?! You would certainly not do it. You would rather try to restore his health with medication that meets his infirmity.

64

As God lives  whose presence my soul stands, a sinner is infirm of mind when he harasses a man. Tell me, is someone going to hit their head to tear his enemy's coat?! How can you have a sound mind if you separate from God, the head of your soul, to hurt the body of your enemy? Tell me who is your enemy? Surely all those who praise you and your body. If man would have sound mind, you would kiss the hand of those who despise you and present gifts to those who persecute and strike you much: more you will be despised and persecuted in this life for your sins, less you will be the Day of Judgment.

Tell me man, if God saints and prophets have been persecuted and defamed by the world, even if they were innocent, what will be done to you, sinner? And if they endured all with patience, and praying for their persecutors, what should do the man who is worthy of Sheol? Tell me my disciples...

Do you not know that Shimei cursed David, the servant and prophet of God, throwing stones at him? Now what David said to those who were willing to kill Shimei:

- What is it to you Joab, this desire to kill Shimei? Let him curse me, it is up to the will of God to change this curse into a blessing.

And it was so. God saw the patience of David and freed him from Absalom's persecution, his own son. Surely not a leaf trembles without the will of God. When you are in tribulation, do not think of how much you have to bear, nor from him who afflicted you, rather consider how much you are worthy to receive from the hand of the devils of Sheol for your sins.

Are you mad at this city for not having received us and not having sold us bread? Tell me, are these people your slaves? Did you give them this city? Did you give them their corn or did you help them to reap it? Surely not, since you, poor men, are strangers in this land. So what is this thing that you said?

- We have sinned, lord. May God have mercy on us, the two disciples answered.
- So be it.



65

Pesah was close and Jesus with his disciples went up to Jerusalem. He went to the pool called Probatica; it was so called because the angel of God waved the water every day, and whoso entered first in the water's wave was cured, whatever kind of infirmity; a large number of patients stayed by the pool, at its five porticoes. When Jesus saw a powerless man, he knew by divine inspiration that he was sick with a serious handicap and that he had been there for 38 years; he had compassion and said to him:

- Do you want to be wholly?
- Sir, when the angel agitates the water, I have nobody to put me in it, and while I leave, someone else goes down and enters before me, the powerless man answered.

Jesus lifted up his eyes to heaven, saying:

- Lord our God, God of our fathers, have mercy on this powerless man...

That said, Jesus said:

- In the Name of God, brother be whole, rise up and take your bed.

The powerless man stood up praising God, put his bed on his shoulders and went to his house while praising God. Those who saw him shouted:

- It is shabat day, you are 'forbidden' to carry your bed.
- He who made whole said to me 'Pick up your bed and go your way to your home,' he answered.
- Who is he?

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— I do not know his name, he answered.

They said among themselves:

— It must have been Jesus the nazirite.

Others said:

— Nay, he is a saint of God.

— Whoever did this is a wicked who 'broke' the shabat.

Jesus entered the Temple and a large multitude approached him to hear his words; the kohanim were consumed with envy.

66

One of them came and said to him:

— You teach well the truth, good MASTER, tell me what reward God will give us in Paradise?

— Why do you call me good? Do you not know that only God is good! As Job the friend of God said:

— A child of a day old is not clean, even the angels are not faultless in God presence. ^{Job 15.14}

He also said:

— The flesh attracts sin and absorbs iniquity as a sponge absorbs water. ^{Job 15.16}

The kohen was confounded and silent.

— Verily I say to you, nothing is more insecure than speak, as Shlomoh said:

— Life and death are in the power of the mouth.

He turned to his disciples and said:

— Beware of those who bless with the mouth to deceive you. So satan 'blessed' our first parents with words that resulted into misery, so the sages of Egypt 'blessed' pharaoh, so the prophets 'blessed' Ahab; so perish the flatterer with the flatterer because of lying praise. God had good reason to say by the prophet Isaiah: My people, those who bless you deceive you.⁶⁹



67

Woe to you scribes and pharisees, woe to you kohanim and levites, for corrupting the SACRIFICE of the Lord. Now, those who come to sacrifice believe that God eats baked flesh like a man, since you say to them:

— Bring your sheep, bulls and lambs to the Temple of your God, do not eat all, but give a share to your God of what he gave you.

But you do not tell them the origin of the sacrifice in witness for the life granted to Abraham's son, for the faith and obedience of Abraham, so the promises that God made to him and the blessing he gave him are never forgotten. God said by the prophet Ezekiel:

— Remove from me these of your sacrifices: your victims are abominable to me. ^{Isaiah 1.13}

The time is come to fulfil what our God said by the prophet Hosea:

— I will call chosen the people not chosen. ^{Hosea 2.23}

As he said by the prophet Ezekiel:

— God shall make a new covenant with his people, not according to the covenant he gave to your fathers which they observed not. ^{Jeremiah 31.31}

— He shall take from them the heart of stone and give them a new heart. ^{Ezekiel 2.23}

And this because you do not walk now in his law; even so you have the key, you do not open, but you block the road to those who wish to walk there.

The kohen was leaving to report all to the high kohen who was waiting near the Sanctuary.



68

— Stay, I will answer your question. You ask me to tell you what God will GIVE US in Paradise? Verily I say to you, those who think about salary do not love the master. When a shepherd sees the wolf coming, he prepares to defend his flock of sheep; on the contrary, when a mercenary sees the wolf coming, he flees and

⁶⁹ O my people, they which lead you (אֲשָׁרָה *ashar*, call you blessed) cause you to err, they destroy the way of your paths (Isaiah 3.12).

⁷⁰ Deuteronomy 32.10

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leaves the sheep. As God lives  whose presence I stand, if the God of our fathers was your God, you would not have thought 'what God will give me?' but you would have done as his prophet David said:

- What shall I render to God for all that he grants me? ^{Psalms 116.12}

I will tell you a parable that you may understand. There was a king who found a stripped man on the side of the way, wounded to death by thieves; he had pity on him and he ordered his slaves to take this man to the city to care for him, which they did in a hurry. The king conceived such love for the sick that he gave his own daughter in marriage to make him his heir. Then assured this king was most merciful, the man despised the remedies, beat the slaves, ill-treated his wife, and spoke evil of the king to provoke his vassals to rebel. And when the king required a service, he used to say:

- What reward the king will give me?

Now when the king heard this, what did he do to such an impious?

- Woe to him, the king must have cruelly punished him and deprived him of everything, they all replied.
- To you kohanim, scribes, pharisees, and you high kohen that hear my voice, I proclaim what God has said about you by his prophet Isaiah:
- I have nourished slaves and exalted them but they have despised me. ^{Isaiah 1.2-5}

The king is our God who found Israel in this world full of miseries⁷¹ and gave him to his servants Joseph, Moshe, and Aaron who watched over him. Our God conceived such love for him that: for the sake of Israel's people he smote Egypt, drowned pharaoh, he disconcerted 120 kings of the canaanites and madianites, and he gave his laws to make him heir of all that our people dwell. But how do Israel behave?

- How many prophets did he slay?
- How many prophecies did he corrupt?
- How many laws of God did he transgress?

How many have departed from God for that reason? How many by your offense, kohanim, have gone to serve idols? How you dishonour God by your way of life... And now you ask me 'what will God give us in Paradise?' You should have asked me what God will give you in Sheol and which chastisements it will be; and what you should do in true penance before God for his mercy to be on you. I can tell you since I was sent to you to this purpose. As God lives  whose presence I stand, you will not receive adulation from me but the truth; I say to you, repent and turn to God, as our fathers did after sin. Do not harden your heart.

69

The kohanim were consumed with rage during this talk, but they did not say a word for fear of the common people. Jesus kept saying:

- Tell me doctors, scribes, pharisees, and kohanim:
 - you who desire horses like knights without desire to fight;
 - you who desire beautiful clothing like women's without desire to weave and feed children;
 - you who desire the fruits of the field without desire to work the earth;
 - you who desire the fishes of the sea without desire to go fishing;
 - you who desire honour like citizen's without desire to have the burden of the republic;
 - you who desire tithes and first fruits as kohanim without desire to serve God with truth.

What will God do with you since you want all the goods here without difficulty? Verily I say to you, God will give you a place where you will have all the difficulties without good.



That said, we brought to Jesus a demoniac who could not speak, nor see, and who could not hear. Because of their faith, Jesus raised his eyes to heaven and said:

- Lord, God of our fathers, have mercy on this sick man and give him health, to let these people know that you sent me.

That said, Jesus commanded the evil to depart:

- In the Name of God, by the power our Lord, evil depart from the man. . .

The evil departed and the dumb spoke and saw with his eyes. Everybody was filled with fear. The scribes said:

⁷¹ The Testament of Solomon, transl. by Conybeare 1898 (published in The Jewish Quarterly Review, vol. 11 n°1).

⁷² To reprobate: blame severely.

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- He cast out demons in the power of beelzebub, prince of demons.
- Each kingdom divided against itself destroys itself and falls, house after house. If satan is cast out by the power of satan, how could his kingdom stand? If your sons cast out satan with the writing that Shlomoh the prophet gave them,⁷¹ they will testify that I cast out satan by the power of God. As God lives ✠ whose presence my soul stands, B L A S P H E M I N G against the Holy Spirit is without forgiveness in this and in the other world; because the wicked man reprobates⁷² himself of his own will knowing the reprobation.

That said, Jesus went out of the Temple. The common people celebrated him and gathered all the sick they could; after having prayed, Jesus gave their health to all. On that day in Jerusalem, by the work of satan the roman soldiery began to stir the common people saying that Jesus was a god of Israel who came to visit his people.



70

After the feast of Pesah, Jesus left Jerusalem, and entered the borders of Caesarea Philippi the angel Gabriel told him about the sedition that began amid the common people. He asked his disciples:

- What do men say of me?
- Some say that you are Eliah, others said Jeremiah, others said you are of the old prophets, they said.
- And you, what do you say I am?
- You are the son of God, the MESSIAH, Cephas answered.⁷³



Most Holy God of Heaven, how bright is your throne at the center, painted with fire & ornated with light. On the fourth day, you ignited the wheel of the sun and guided the order of the moon and of the straggling stars. Celi Deus sanctissime, quam lucidum centrum poli candore pingis igneo, augens decoro lumini. Quarto die qui flamma solis rotam constituens lunae ministrans ordinem vagosque cursus siderum.

71

Afterwards, Jesus departed and entered Galil, so that this vain opinion that the common people began to have on him could be extinguished. Arrived in his own region, it spread throughout Galil that the prophet Jesus came to Nazareth; they sought the sick with haste to bring them to him, and begged him to touch them with his hands. The multitude was great, but a certain rich man, sick with paralysis and unable to go through the door, climbed up to the roof of the house where Jesus was, discovered the roof and fell before Jesus by the sheets. Jesus stood for a moment in hesitation then said:

- Fear not brother, your sins are forgiven you.

Everyone was offended to hear that and said:

- Who is he to forgive sins?
- As God lives, I am not able to forgive sins, nor is any man, but God alone forgive. As a servant of God, I can implore him for the sins of others, and so I implored him for this sick man and I am assured that God heard my prayer. And so that you know the truth, I say: in the Name of God, God of Abraham our father and his sons, sick man rise up healed...

When Jesus said that, the sickman stood up healed, glorifying God. The common people begged Jesus to implore God for the sick who stood outside, so Jesus went out near them, and his hands raised, he said:

- Lord, God of hosts, living God, true God, holy God, who will never die, have mercy on them...
- Amen, everyone said.

That said, Jesus laid his hands on the sick, and they all received their health and glorified God saying:

- God visited us through his prophet!
- God sent us a great prophet!

72

- Verily I say to you, satan wish to sift you as wheat, Jesus said to his disciples at night. I have pleaded God for you and there shall not peril for you save the one who set snares against me.

He said this of Judas since the angel Gabriel said to him how Judas had hand with the kohanim and reported



everything that Jesus said. He who writes this approached Jesus and said in tears:

- Master, Tell me who is the one who will betray you?
- Barnabi, this is not the hour for you to know him, but soon the wicked one will reveal himself when I shall depart from the world.
- Will you forsake us, master? It would be better for us to die than you abandon us, the apostles said crying.
- Do not let your heart be troubled, nor be afraid, our Creator God who has created you will protect you. But be careful not to be deceived; many false prophets will come to take my words and contaminate my **Sefer**.^f
- Master, Andrew said, tell us some sign that we may know.
- It will not come in your time but many years after you, when my **Sefer** shall be annulled such as there shall be scarcely 30 faithful.

73

Verily I say to you, satan will try to deceive you even if you are the friends of God, for no one assail his own cities. If satan had his will on you, he would let you skid as you please; but because he knows that you are his enemies, he will do all violence to make you perish. Now, he will be against you like a chained dog; do not fear because God heard my prayer.

- Not only for us, master, but also for those who believe in the book, Joan answered. Tell us how the ancient tempter awaits for man.
- That wicked one tempt in four ways with: thoughts, words and deeds by his servants, false doctrine, false visions. Men must be careful because the flesh of the man who loves sin is profitable to him. Verily I say to you, who **F E A R S G O D** will have victory over all as his prophet David said:
 - God will entrust his angels to keep your ways so that the devil does not make you stumble; 1,000 will fall on your left hand and 10,000 on your right hand so they will not come near you. ^{Psalms 91.7}
- Our God has promised to keep us with much love, still saying by David:
 - I give you understanding to teach you and I will make mine eyes to rest on you in your ways where you will walk. ^{Psalms 32.8}
- And what shall I say? He said by Isaiah:
 - Can a mother forget the child of her womb? I say to you, when she forgets I will not forget you. ^{Isaiah 49.15}
- Tell me, who will fear satan when he has the angels for guard and the Living God for protection? Nevertheless, it is necessary as the prophet Shlomoh said:
 - You my son, who came to fear the Lord, prepare your soul for trials. ^{Book of the Ecclesiastic 2.1}
- Verily I say to you, a man should examine his thoughts that he is not sinning against his creator God.



74

There have been and there are men in the world who do not reckon the sin of **T H O U G H T**; they are in the greatest error. How did satan sin, tell me? He has indeed sinned by thinking he was more worthy than man. Shlomoh has sinned by thinking he was able to feed all the creatures of God, but he was corrected by a fish which ate all that he had prepared.⁷³ It is for good reason that our father David said:

- To ascend in one's heart, one set in the valley of tears.⁷⁴
- God say by his prophet Isaiah crying:
 - Take away your evil thoughts from mine eyes. ^{Isaiah 1:16}
- And for what purpose Shlomoh said:
 - Keep your heart with all your guard. ^{Proverbs 4:23}
- As God lives  whose presence my soul stands, all is said against the evil thoughts by which sin is committed; for it is not possible to sin without thinking.



⁷³ Légende de Soliman p.8; Chronique de Tabari p.453, vol. 1, Zotenberg 1897.

⁷⁴ Blessed is the man whose help is from you: in his heart he has disposed to ascend by steps in the vale of tears, in the place which he has set (Psalms 83.6 - Vulgate).

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Now tell me when the husbandman plants the vineyard plant, does he plant deeply? Surely yea. So does satan by planting sin, he does not stop at the eyes or at the ear but passes at the **H E A R T** in the dwelling of God, as Moshe by his servant said: I will dwell in them so that they may walk in my law. Deuteronomy 30.10



Now tell me, if the king Herod gives you a house to guard, in which he desires to dwell, would you let Pilate his enemy enter and place his things there? Surely not. How much lest you will let satan enter and place his **T H O U G H T S** in your heart, which our God gives you to guard as his dwelling. See how a banker inspects a coin, if the image of Caesar is resembling, if the silver is false, and so for its weight, turning it over in his hand. Mad world, but how prudent in your business: in the last Day of Judgment you will blame the servants of God for their neglect and carelessness, because your servants are more careful than those of God. Now tell me, who inspects a thought like a banker does for a silver coin? Surely none.

75

- Master, Jacob said, how to inspect a thought like for a coin?
- The thought of devotion is the real silver. The image to follow is that of the prophets and the saints. The love of God in thought, whereby all is done, is the weight. The enemy will bring earthly affection to corrupt affection for God, and impious thought⁷⁵ to corrupt the flesh as per the world.



- Master, Bartelemi said, what should we do to think little so as not to fall into temptation?
- The two things you need to do is work a lot on yourself and speak little. **I D L E N E S S** is like a sink where unclean thoughts gather, and too much talking is like a sponge that picks up the iniquities.⁷⁶ You have to keep the body busy working; not only that, the soul has to be busy praying. Never stop praying.

I tell you an example. There was a man known to be a bad payer, and no one went to till his fields. As a wicked, he said, 'I will go to the market-place find the idle ones, those who do nothing will come to till my vineyards.' He left his house and found many strangers standing in idleness and having no money; he spoke to them and led them to his vineyard, but no one of those who worked with their hands and really knew him went there.

The bad payer is satan who gives labour but in return man receives eternal flames for his service: since he came out of Paradise, he goes looking for labourers, and he surely puts to his labours those, whoever they are, who stand in idleness and who do not know him. It is not sufficient to know evil to avoid it: anyone must do good to overcome evil.



76

I tell you an example. There was a man who had three vineyards which he left to three husbandmen. To the first the vineyard produced leaves because he knew not how to cultivate it. The third learned from the second how to cultivate the vineyard and listened very well to his teaching; he cultivated as told, and the third vineyard produced a lot. The second left his vineyard uncultivated, spending his time talking. When the time came to pay the rent to the lord of the vineyards, the first said:

- Lord, I did not receive any fruit this year, because I do not know how to cultivate your vineyard.
- Fool, Do you live alone in the world that you did not ask for advice from my second winemaker, who knows how to cultivate the land? You will pay me for sure.

That said, he was condemned to work as a slave, until he pays his lord. But moved with pity by his simplicity the lord set him free, saying:

- Leave, I don't want you to work in my vineyard any longer. This is enough for you, I forgive your debt.
- When the second came the lord said:
- Welcome my vinedresser, where are the fruits you owe me? Because you know how to trim the vines very well, the vineyard that I left you must have produced a lot of fruit.
 - Lord, I cannot pay you because I did not trim the wood of the vines, nor work the soil; your vineyard is behind and did not produce fruit.

⁷⁵ Impious: not showing respect or reverence especially for God.

⁷⁶ Iniquities: immoral or grossly unfair behavior.

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The lord called the third and said with surprise:

- You tell me that this man, to whom I left the second vine, taught you perfectly how to cultivate the vine I left you. Now, how is it that the vine I left him did not produce fruit in the same soil?
- Lord, vines are not cultivated by talking only; we must want to sweat a shirt every day to make it produce fruit. How will your vineyard produce fruit if man wastes his time talking, lord? For sure, if he had put his own words into practice, he would have given five years of rent for the vineyard, lord. And I who can't speak much, gave you rent for two years.

The lord in wrath said scornfully to the second winemaker:

- How a great work you did without trimming the wood or levelling the vineyard, a great reward awaits you. He called his servants to beat him without pity and put him in prison in the care of a cruel servant who beat him every day; and he refused to release him at the prayers of his friends.

77

Verily I say to you, on the Day of Judgment, many will say to God:

- Lord, we preached and taught according to your law. Even the stones will shout against them:
- Workers of iniquity, you condemned yourselves by your own tongue when you preached to others. As God lives, anyone who knows the truth but does the contrary will be chastised with such a severe punishment, that almost satan will have compassion.



Now tell me, did our God give us the law to know or to work? Verily I say to you, all knowledge has for WISDOM to work all it knows. If someone sitting at the table looks at delicate meats with his eyes, but chooses unclean things to eat with his hands, wouldn't he be mad, tell me?

- Surely yea, the disciples said.
- What a madman beyond all madmen when you:
 - desire the world with your affection, while knowing God with your mind;
 - choose earth with your hands, while knowing heaven with your mind;⁷⁷
 - choose the miseries of sheol throughout your works while knowing the delights of Paradise with your mind. Poor soldier who dismisses the sword and takes the scabbard to fight... Do you not know that who walks by night needs light, not only to see in the light but also to see the good road to get to the hostelry safely. Miserable world, to be despised and hated 1,000 times... Our God has always wanted to make know to you by his holy prophets, the way to go for his country and his rest; but you wicked, not only do you not want to go there, but worse you despise the light. True is the proverb of the camel who does not like clear water to drink because he wishes not to see his own face. So also of the wicked who does evil: he hates the light lest his bad works be known. One who receives wisdom and does not work for good, but worse, he uses it for evil, is as him who uses the gift to kill the donor. Verily I say to you, God had not mercy at the fall of satan, but at the fall of Adam, until now. Suffice it to know the unhappy state of him who knows good, but does evil.

78

- Master, Andrew said, would it not be a good thing to put knowledge aside and not fall into such a state?
- If the world would be good without sun, man without eyes, soul without understanding, then it is would be good not to know. Verily I say to you, bread is not so good for temporal life as knowledge for eternal life; know that learning it is a precept of God, as he said:
 - Ask your elders and they will teach you. Deuteronomy 32.7And of the law, God said:
 - See that my words be before your eyes when you sit down, when you walk and at all times meditate it. Deut 6.7Whether or not it is good to learn, you now know how miserable is he who despises wisdom, for he is sure to lose eternal life.



⁷⁷ Mind: the understanding of a person that enables them to be aware of the world and their experiences, to think and to feel; the faculty of consciousness and thought.

— Master, Jacob answered, we know that neither Job, nor Abraham, did LEARN from a master, however they became holy ones and prophets.

— Verily I say to you, who is from the bridegroom's house⁷⁸ does not need to be invited to the wedding since he dwells in the house where the wedding is held, but them who are far from the house. Do you not know now that the prophets of God are in the house of God, house of grace and mercy, and so the law of God is manifest in them, as our father David said:

— The law of his God is in his heart. His path is not to be dug up. Psalms 37:30

Verily I say to you, in creating Adam, not only our God created him righteous but he put a light in his heart that shows how it fit to serve God to serve God; even if this light was darkened after sin it is not extinguished yet, and every nation has this desire to serve God even if they lost God by serving false lying gods. Accordingly, a man must be taught by the prophets of God; they have the clear light to teach the way to go to Paradise our country by serving God well, as one whose eyes are disable needs to be guided and helped.

79

— How will the prophets teach us if they are dead? Jacob asked. And him without knowledge of the prophets, how will he be taught?

— Their teaching is written and it should be studied as a prophet for you. Verily, verily I say to you, who despises the prophecy, not only despises the prophet, but despises God who sent the prophet. As for those like the nations who do not know the prophet, I tell you that every man in these regions who lives as his heart shows him:

— not doing to others what he does not want from others;

— giving to his neighbour what he does want from others.

Such man shall not be forsaken by the mercy of God; at his death, if not sooner, God will show himself to give him his law with mercy.

You might think maybe God gave the law for the love of the law? Surely not. God gave his law for man to act well for the love of God. God will surely not despise the man, if found, who does good for the love of him; he will love him more than those to whom he gave the law.

I tell you an example. There was a man who had great possessions and in his territory a desert land which produced only things without fruit. One day as he walked in that desert land, he found a plant with sweet fruits among such unfruitful plants and he said:

— Now, how does this plant produce such sweet fruits as these here?! Surely I do not want it to be cut and burned in the fire with the rest.

He called his servants to make them dig it up and put in his garden. I tell you, even so our God will subtract from the flames of Sheol those who act well wherever they be.

80

Tell me, did Job not live in Utz among the idolaters? Did not Moshe write that really Noah had found favour before God at the time of the flood? Our father Abraham had a faithless father who made idols and worshipped false gods. Lot lived among the most wicked men on earth. Being only children of two year old, Daniel, Ananias, Azarias with Misael were taken captive by Nebukadnetsar and nurtured among the multitude of idolatrous servants. As God lives, as the fire burn dry things to convert them into fire, making no difference between olive, cypress, and palm, even so our God will have mercy on anyone who act well, making no difference between jew, scythian, greek, or ishmaelite. Do not let your heart stop here, Jacob. Where God has sent the prophet, it is necessary to deny entirely your own judgment to follow the prophet. Do not say 'why say so, why give order and forbid so?' But say 'God commands so, God want so.' Now what did God say to Moshe when Israel despised Moshe:

— They have despised me, not you. Numbers 14:1-4

Verily I say to you, man should spend all the time of his life learning how to act well; not at how to speak or read. Now, which servant of Herod will not learn to please him and serve with entire assiduousness? Woe to the worldly, who learn only to please the body, clay's with dung's, and forget God, not learning how to serve God, the one who made all things, blessed forever!

Would it have been a great sin if the kohanim had let the Ark of the testimony of God fall down, tell me?

⁷⁸ Hymn to the Bride (see The Gospels of Thomas with the Acts of the Apostles in Asia p.109); Maiden, daughter of the Light, in whom there exists and abides the majestic Splendour of kings...

81

The disciples trembled, knowing that God killed Uzah who had wrongly touched the Ark of the testimony.

— It would had been serious, they said.

— As God lives, it is a greater sin to forget God, and his word wherewith he made all things and wherewith he offers you eternal life.



Jesus prayed, and he said after the prayer:

— Tomorrow we must pass by Samaria as the holy angel of God told me.

Early in the morning of a certain day, Jesus arrived near the well that Jacob made, the one he gave to his son Joseph; being tired from the journey, Jesus sat on the stone of the well near the well and sent his disciples to the city to buy food. Lo, a woman of Samaria came to the well to draw water. Jesus said to the woman:

— Give me to drink.

— Are you not ashamed? You, an hebrew, asking to drink from me, a samaritan.

— Woman, if you knew who is he that ask you to drink, perhaps you would ask to drink from him.

— The well is deep. How could you give me to drink without a vessel and a rope to draw the water?

— Whoso drinks of the water of this well will thirst again. Whoso drinks of the water that I give will thirst no more. Woman, I give to drink to them that are thirsty, until they come to eternal life.

— Lord, give me this of your water.

— Go call your husband and I will give you both to drink.

— I have no husband, she said.

— You have well said the truth. For you had five husbands and the one you have now is not your husband.

The woman became confused and said:

— Lord, I see that you are a prophet! I pray you to tell me, who are the true worshipers? The hebrews who pray on Mount Sion say that the grace and mercy of God is in the Temple built by Shlomoh in Jerusalem and nowhere else; but our people who worship on these mountains say that it is only on the mountains of Samaria that we can worship.

82

Jesus wept, saying:

— Judah, woe to you when you boast by saying 'the Temple of the Lord, the Temple of the Lord,' and live as though there were no God, completely engaged in the pleasures and gains of the world: in the Day of Judgment this woman will condemn you to Sheol because this woman seeks to know how to find grace and mercy before God.

He said to the woman:

— Woman, you samaritans worship what you do not know, we hebrews worship what we know. Verily I say to you, God is SPIRIT AND TRUTH and must be worshipped in the Spirit and in the Truth. The promise of God was made in the Temple of Shlomoh in Jerusalem, and not elsewhere. Believe me, a time will come that God will give his mercy to another city,⁷⁹ so in every place it will be possible to worship him with the truth; God will accept the true prayer in every place with mercy.



— We look for the coming of the messiah because he will teach us.

— Woman, you know that the messiah must come?

— Yea lord.

— Woman, as far as I can see, you are faithful, Jesus said with joice. Know that everyone who is elect of God will be saved in the faith of the messiah: therefore you must know when the messiah is coming.

— Lord, are you perhaps the messiah?

— Indeed, I am sent to the House of Israel as prophet of salvation. At the upcoming of the Messenger sent

⁷⁹ Rome.

from God to all the world, for whom God made the world, God will be worshipped throughout the world and mercy be received, so much so that the year of JUBILEE, which come every 50 years⁸⁰ shall be reduced by the Messenger to every year in every place.

The woman left her vessel and ran to the city to announce everything she heard from Jesus.



83

While she was talking with Jesus, his disciples returned, surprised to see Jesus talking with a woman, but no one said to him 'why do you speak thus with a samaritan?' After the woman left, they said:

— Master, come and eat.

— I must eat other food.

The disciples said one to another that some traveller perhaps spoke with him and went to get him some food. So they questioned he who writes this:

— Was there anyone who brought food to the master, Barnabi?

— There was no one but this woman you saw who brought this vessel to fill it with water, said he who writes.

Surprised, the disciples waited for Jesus' explanations.

— Know that the real food is to do the will of God. Bread is not what gives life and sustenance to man but the word of the will of God. It is for this reason that the holy angels do not eat, because they feed only on the will of God. This is how we, Moshe, Eliah and yet another,⁸¹ have been 40 days and 40 nights without any food.

Lifting up his eyes, Jesus said:

— How long to the harvest?

— Three months, the disciples answered.

— See how the mountain is white with corn... Verily I say to you, there is a great harvest to reap today.

He meant this for the multitude who came to see him. For the woman entered the city and moved everybody in the city saying, 'Come and see men a new prophet sent by God to the House of Israel.' She told them all she heard from Jesus. After they came here, they implored Jesus to stay with them; he entered the city and stayed there 2 days, healing all the sick and teaching concerning the Kingdom of God. The citizens said to the woman:

— We believe in his miracles and words more than we do in what you said. Indeed, he is a saint of God, a prophet sent for the salvation of those who shall believe in him.

After mid-night prayer, when the disciples came near Jesus, he said to them:

— In the time of Messenger anointed of God, this night shall be every year the jubilee that now comes every 50 years.⁸² So I don't want us to sleep but Let us pray with our heads bowed⁸³ to worship our mighty and merciful God, forever blessed; and let us say each time:

I confess you as our only God who never had a beginning, nor end, who gives to all things their beginning with your mercy, and gives an end to all things with your justice, who has no similitude amongst men with your infinite goodness. Have mercy on us, Lord, because you have created us; we are the works of your hand.

After this prayer, Jesus said:

— Let's give thanks to our God, he has given us a great mercy this night, he shortened the time⁸⁴ need to spend this night⁸⁵ for we have prayed in union with the Messenger of God, whose voice I heard.



The disciples rejoiced greatly hearing this and said:

— Master, give us a few teachings of that night.

— Have you ever seen balsam mixed with dung?

⁸⁰ Adam remained in prayer forty days and forty nights (The Book of Adam and Eve p.87, Malan 1882).

⁸¹ Jubilee (see Leviticus 25.8 and 23.27).

⁸² The Jubilee began on the 10th day of the 7th month.

- Nay lord, they answered, no one is enough mad to do this thing.
- I tell you, there are many fools in the world who mingle the service of God with the service of the world, to the point that many blameless lives are deceived by satan when they P R A Y , by mingling worldly matters in their prayer they become abominable in the sight of God at that moment. Tell me, when you wash to pray, do you take care that nothing unclean touches you? Surely yes. What do you do when you pray? You wash your soul from sins through the mercy of God; who would talk about worldly matters while praying? Be careful not to do so, for each worldly word become the devil's dung on the soul of the one who talks.

Jesus spoke with vigour of Spirit and the disciples trembled. They said:

- Master, what will we do if a friend comes to speak to us when we pray?
- Keep praying. Make him wait.
- What if he is offended and goes his way when he sees that we do not talk to him? Bartelemi said.
- If he is offended, believe me, he is not a believer or a friend of yours, but rather an unbeliever and a companion of satan. Tell me, if you go talk to a boy of Herod's stable and you see him speaking to Herod's ears, would you be scandalized if he made you wait? Surely not. You will be comforted to see your friend in the king's favor, it isn't true?
- Most true, the disciples answered.
- Verily I say to you, he who prays talks with God. Would it be right to stop talking to God to speak to a man instead? Would it be right for your friend to be offended for having more respect for God than for him? Believe me, if he is offended when you keep him waiting, he is a good servant of the devil since the devil wants God to be forsaken by man. he who fears God should separate from the works of the world so as not to corrupt good work, for any good work.



85

- If a man works badly or speaks badly, and one goes to correct him to avoid such badness, what do you say?
- He does well, the disciples answered. He serves God by seeking to prevent evil, such as the sun always seek to chase away the darkness.
- On the contrary, I tell you, when a man works well or speaks well, whoever seeks to prevent him under no better reason or for nothing, serves this devil, even becomes his companion. Because the devil does nothing else than prevent any good work. What shall I say to you? I will say as said the prophet Shlomoh, the holy and friend of God:
- Of a thousand whom you know, one be your friend.^{Ecclesiastes 7,28}
- Will we be able to love, said Match.
- Verily I say to you, it is not permissible to hate anything except sin, so you cannot even hate satan as a creature of God but rather as an enemy of God. Do you not know? I will tell you. He is a creature of God, and all that God has created is good and perfect. Accordingly, who hates the creature also hates the Creator.

How remarkable thing is F R I E N D S H I P , it is not easy to find but is easily lost. The friend⁸³ will not let any contradiction against the one he loves supremely; beware and be cautious, do not to choose one for friend who does not love him whom you love. Do you know what friend means? Friend means nothing but a physician of the soul; and just as is rarely find a good physician who know the sickness, and understand to apply the medicines, also rare are friends who know the faults and understand how to guide to good.

But here is an evil, here are many who have friends who pretend not to see their friend's faults, others excuse them, others defend them under earthly pretext, and worse, there are friends who invite and support their friend to do evil; whose end shall be like to their evil behaviour. Beware to not receive as friends such men who are truly enemies and slayers of soul.

86

Let your friend be such that even if he wants to correct you, he also receives the correction; even as he wants you to leave all things for the love of God, let him accept that you also forsake him for the service of God. Tell me, if a man does not know how to love God, how will he know how to love himself; how will he be able to love others if he does not know how to love himself? It is surely impossible. When you choose a

⁸³ You are my friends if you do whatsoever I command you (John 15.14).

friend, look first not to consider his fine lineage, or his fine family, or his fine house, or his fine clothes, or his fine person, not yet his fine words, because you will be easily deceived. Look how he fears God, how he despises earthly things, how he loves to work for good, and above all, how he hates his own flesh above all things. You will easily find a true friend if:

- he will fear God;
- he will despise worldly vanities;
- he will always be occupied in good works;
- he will hate his own body as a cruel enemy.

Neither will you love a friend such that your love remains on him, you will then be an idolater; rather love him as a gift God gave you, then God will increase it with greater favour. Verily I say to you, him who has found a true friend has found one of the delights of Paradise... nay, such is the key of Paradise.

- Master if perhaps a man will have a friend who is not as you say? Thadeh said. What should he do, should he forsake him?
- Let him do as the sailor does with the ship; he sails as long as he sees it as profitable, but forsake it when he sees it to be a loss. So you will do with your friend who is worse than you. In the things he is an outrage to you, leave him, if you don't want to be left by God's mercy.



God, who knows that through human frailty, we can't survive in the midst of such great dangers: grant us salvation. Deus, qui nos in tantis periculis constitu-tos, pro humana scis fragilitate non posse subsistere: da nobis salutem.

87

Woe to the world because of OUTRAGES. It is inevitable that the outrage⁸⁴ will occur, for the whole world is lying in wickedness. Woe to the man by whom the outrage comes, it is better for him to have a millstone around his neck and sink into the depths of the sea than to scandalize his neighbour. If your eye is an outrage to you, pluck it out, it is better for you to go in Paradise with only one eye than into Sheol with the two of them. Do the same if your hand or your foot scandalize you. It is better for you to go in the Kingdom of heaven with one foot or one hand than go in Sheol with two hands and two feet.

- Lord, how shall I do that? I shall be dismembered in a short time, said Simon called Cephas.
- Cephas, put the flesh aside, and you will find the truth straightway: it is your eye that teaches you, your foot that helps your work and your hand that serves you. But forsake⁸⁵ them when they are an occasion for you to sin. It is better for you to go in Paradise poor and ignorant with few works, than to go to Sheol rich and wise with great works. Reject anything that hinders you from serving God as a man rejects anything that hinders his sight.

That said, Jesus called Cephas near him and said to him:

- If your brother sins against you, go and correct him.⁸⁶ Rejoice if he improves, for you have won your brother. If he hasn't improved, go call two new witnesses and correct him again. If he hasn't improved, go tell the church. If he hasn't improved then count him as an unbeliever; do not stay under the same roof where he lives, do not eat at the same table where he sits, and don't talk to him, so that if you know where he set foot while walking, you will not put the foot.

88

Beware to hold yourself better than him, but say, 'Cephas Cephas, you will be worse than him if God would not help you with his grace.'

- How should I correct him? Cephas answered.

⁸⁴ Outrage: offence, serious insult in act or speech, voluntary intentional operation (vs offense: action causing damage or physical harm to someone, or affecting the integrity).

⁸⁵ Forsake: abandon someone or something, leave alone and helpless; to discontinue what is going on.

⁸⁶ You shall not hate your brother in your heart, but you shall reason frankly with your neighbour, lest you incur sin because of him (Leviticus 19.17).

⁸⁷ A righteous man falls seven times and rises up again (Proverbs 24.16).

The Sefer of Jesus

- In the same way that you would to be corrected, endure other like you would to be endured. Believe me Cephas, verily I say to you, you will receive mercy from God every time you will correct your brother with mercy and your words will produce some fruit. But you will be severely punished by the justice of God if you do it rigorously and do not produce any fruit. Tell me Cephas, these earthen pots where the poor cook their food, maybe they wash them with stones and hammers of iron?! Surely not, but rather with hot water. Pots are broken by iron, wooden objects burn with fire, man improves by mercy. When you will correct your brother, say to yourself, 'If God does not help me, tomorrow I shall do worse than all he has done today.
- Master, how many times forgive my brother? Cephas answered.
- How many times would you be forgiven by him?
- Seven times a day,⁸⁷ said Cephas.
- Not only seven; you will forgive him seventy times seven every day. He who condemns will be condemned, he who forgives will be forgiven.
- Woe to the princes because they will go to Sheol, said he who writes this.

Jesus reproved him:

- Did you become fool to speak like that, Barnabi? Verily I say to you, the bath is not so necessary for the body, nor the bit for the horse, nor the bar for the ship, than the prince is for the state; it is for that sake that God gave the sword to root out the faults to Moshe, Joshua, Shemouel, David, Shlomoh and to so many others who passed judgment.
- Now, how to pass judgment by condemning or forgiving, said he who writes this.
- Not everyone is a judge, Barnabi; it is for the judge alone to condemn the others. The judge should condemn the guilty as the father orders to cut a rotten member of his son so that the whole body does not become rotten.
- How long to wait until my brother repents? Cephas said.
- As long as you want to be expected.
- Not everyone will understand that; talk to us more clearly.
- Wait for your brother as long as God expects him.
- They will not understand that too, Cephas said.
- Wait for him as long as he has time to repent.

Cephas was sad and the others too because they did not understand.

- If you had a sound mind, you would not think of cutting mercy from your heart for the sinner, knowing that you are also sinners. I tell you clearly, the sinner must be waited until he repents as long as he has a breath between his teeth, as our powerful and merciful God awaits him.
God does not say 'in that hour the sinner will fast, do alms, pray, go on pilgrimage, I will forgive him.' Many have done that and are damned eternally. But he said: In that hour the sinner will repent for his sins, for my part I will not remember his iniquities anymore.⁸⁸ Do you understand?
- We understand one part and not the other part, the disciples answered.
- Which part don't you understand?
- That many have prayed with fasting are damned.
- Verily I say to you, gentiles and hypocrites pray more, fast more and do more alms than God's friends do, but because they have no faith, they cannot repent for the love of God; so they are damned.
- Teach us about faith for the love of God, Joan said.
- It is sunrise time let's say the prayer.

They arose to wash themselves and prayed to our God forever blessed.



⁸⁸ I am he who erases your transgressions for mine own sake and will not remember your sins (Isaiah 43.25). The Lord your God is gracious and compassionate, he will not turn his face if you return to him (2Chronicles 30.9). Who conceals his sins does not prosper; who confesses and renounces his finds mercy (Proverbs 28.13).

90

The prayer done, his disciples again drew near to Jesus. He opened his mouth and said:

— Come near Joan, today I shall tell you what you asked. FAITH is a seal of God whereby he seals his elect; he gave his seal to his Messenger [Holy Spirit] and each one who is elect receives faith from his hands. Faith is unique as God is unique. Having created his Messenger before all things and nothing else, God gave him faith that is the likeness of God of all that God does and says. The faithful sees all things better by faith than with his eyesight because the eyes can deceive; nay, they are almost always wrong. Faith is never wrong when God and his word are at its foundation. Believe me, each and every one of God's elect are saved by faith: truly it is impossible for anyone without faith to please God. So satan do not seek to bring prayer, fasting, alms, pilgrimage to nothing; nay, he encourages the unbelievers, taking pleasure in seeing the man work without receiving a salary. Use caution and diligence so as not to destroy faith. Faith especially must be guarded with assiduity, and the safest way is to dismiss the 'why' since this 'why' has driven man out of Paradise and changed satan of a most beautiful angel into a horrible devil.

— How to dismiss the 'why' if it is the gate of knowledge? Joan said.

— Nay, the 'why' is rather the gate of Sheol.

Joan kept silent.

— When you know what God said, who are you, man, to say 'why did you say that, God?', 'why did you do that?' Would an earthen pot say to its maker, 'Why did you made me contain water not balsam?' Verily I say to you, you must strengthen yourself against every temptation with these words:

— God says so, God does so, God wants so.

By doing this you will live safely.



91

There was a great disorder across Judah at that time on the account of Jesus. Through satan's manoeuvre the roman soldiery troubled the hebrews by saying that Jesus was a god come to visit them and a huge sedition arose on the night of the 40th day. All Judah was in arms, son against father, brother against brother, for some said, 'Jesus was a god come to the world.' Others said, 'Nay, he is God's son.' Others said, 'Nay, for God has no human similarity and beget not sons. Jesus of Nazareth is a prophet of God.' It happened because of the great miracles that Jesus did.

92

At that time, Jesus with us and his disciples went to Mount Sinai by the word of the holy angel and stayed there for 40 days. When it was over, Jesus passed near the Jordan to go to Jerusalem and was seen by one of those who believed that Jesus was a god; he started to shout very loud, 'Our god comes,' until he reached the city and disturbed the whole city saying, 'Prepare to receive him, Jerusalem,' announcing that he saw Jesus near the Jordan. Everyone, big and small, came out of the city to see Jesus, and the city remained empty. Women carrying their children in their arms forgot to bring food to eat. At this sight, the governor and the high kohen left on horseback after sending a messenger to Herod; he left in the same way to meet Jesus so that the sedition would calm down. They searched for two days in the desert near the Jordan and found him on the 3rd day, around noon, while Jesus with his disciples were doing the purification before prayer according to the book of Moses. Surprised by the large crowd covering the earth, he said to his disciples:

— Maybe satan raised a sedition⁸⁹ in Judah. May it please God to take away from satan the dominion he has over sinners.

That said, the crowd being close, they recognized him and shouted: 'Welcome to you our god.' And they started to revere him as a god. Jesus grunted, saying:

— Depart from before me, madmen, I fear that the earth will open up and devour me with you for your abominable words.

93

Filled with terror, the people began to cry. Jesus raised his hand in token of silence and said:

— Verily israelites, you are greatly mistaken by calling a man like me a god. Now, I fear that our God might give a heavy plague to the holy city and give it in slavery to strangers. Cursed be satan 1,000 times who in-

⁸⁹ Moses was in the mount 40 days and 40 nights. And when the people saw that Moses delayed to come down out of the mount, the people gathered together to Aaron and said to him: Up, make us gods which shall go before us (Exodus 32.1).

cited you into this.

Then Jesus smote his chest with both his hands. It caused such a fuss that no one could hear what Jesus was saying. Once more, he raised his hand in token of silence and people quieted their tears. And he said again:

— I declare before the heaven, and I call as a witness all that dwell on the earth, that I am stranger to all you have said. I am a man, born of a mortal woman, exposed to the judgment of God, suffering like other men from the miseries of eating, sleeping, cold and heat. When God comes to judge, my words will pierce like a sword everyone who believes me more than a man.

Seeing a great multitude of horsemen and the governor coming with Herod and the high kohen, Jesus said:

— Maybe they also went mad.

— The governor with Herod and the kohen arrived and got off their horse, and then the soldiers surrounded Jesus and repelled the people desiring to hear Jesus speak with the kohen. When Jesus respectfully approached the kohen, this one wanted to bow down and worship Jesus, but Jesus cried out:

— Beware of what you do, kohen of the living God, do not sin against our God.

— Judah is so moved by your signs and your teaching that they declare that you are a god, replied the Kohen. I came here, forced by the people, with the Roman governor and King Herod. We beg you wholeheartedly, may you please calm the sedition that has arisen around you because some say that you are a god, others say that you are the son of a god, and some say you are a prophet.

— Have the prophecies with the law of God fallen into oblivion, miserable Judah deceived by satan. And you, high kohen of God, did you not appease this sedition, did you also go out of your mind?

94

I declare before the heaven, and I call as a witness all that dwell on the earth to testify that I am a stranger to everything that men have said about me that I am more than a man. I am a man, born of a woman, exposed to the judgment of God, who lives here like other men subjected to common miseries. As God lives  whose presence my soul stands, kohen you have greatly sinned in saying what you have said. May it please God that a great vengeance does not come on the holy city for this sin.

— Pray for us that God will forgive us, the kohen said.

— Sir, said Herod and governor, we do not understand what you said; it is impossible for a man to do what you do.

— What you say is true. Only God does good in man and satan does the evil as in a shop where one enters with the consent of the man to work to sell. You governor and you king say that because you are strangers to our law. But if you read the testimony of the alliance of our God, you would see that, with a rod, Moshe turned water into blood, dust into fleas, dew into tempest, light into darkness; he brought frogs and mice to cover the soil from Egypt, he killed the firstborn and opened the sea where pharaoh drowned; things I have not done. And everyone recognizes that Moshe is a dead man right now. Joshua opened the Jordan and immobilized the sun, which I have not done yet. And everyone recognizes that Joshua is a dead man right now. Eliah rained fire from above, which I did not do. And everyone confess that Eliah is a man. By the power of God, many other prophets and holy friends of God have done things that cannot be comprehend by the minds of those who do not know our almighty and merciful God, blessed forever!

95

King, governor and kohen prayed Jesus to quiet the people that he should go to a high place to speak to the people. Jesus went on one of the 12 stones that Joshua had taken by the 12 tribes of the middle of the Jordan, which all Israel crossed on dry ground, then said aloud:

— Let our kohen go up there where he can confirm my words.

The kohen went up and Jesus said to him distinctly so that everyone could hear:

— It is written in the testimony of the alliance of our LIVING GOD that our God has no beginning and will never have an end.

— So it is written, the kohen answered.

— It is written that our God created all things by his only word.

— It is so, the kohen said.

— It is written that God is invisible, hidden from the mind of man, that he is incorporeal, not composed and

without variability.

— It is truly so, the kohen said.

— It is written that the heaven of heavens can not contain him, because our God is infinite. ^{1Kings 8.27}

— So the prophet Shlomoh said, Jesus, the kohen said.

— It is written that God has no need since he eats not, sleeps not, and suffers not of any deficiency.

— It is so, the kohen said.

— It is written that our God is everywhere and there is not other but him who strikes down and make whole, and does all that please him.

— So it is written, the kohen replied.

Jesus raised his hands saying:

— Lord, our God, it is my faith with which I shall come at your judgment as a testimony against anyone who believes otherwise. Repent, he said to the people, for you can now perceive your sin from what the kohen said that is written in the book of Moshe in the alliance of God forever. I am a visible man, a piece of clay walking on the earth, mortal like other men; I had a beginning and I will have an end; I cannot recreate a fly.

Then the people raised their voices and wept, saying:

— We have sinned against you Lord, our God, have mercy on us.

Each and everyone implored Jesus to pray for the safety of the holy city, that our God does not give it to the nations to be trampled underfoot because of his wrath. Jesus raised his hands and prayed for the holy city and for the people of God. Everyone said in tears:

— So be it, amen.



96

At the end of the prayer, the kohen said in a loud voice:

— Stay Jesus, we need to know who you are for the quietness of our nation.

— I am Jesus, son of Mary, of the seed of David, a mortal man who fears God, I seek that honour and glory be given to God.

— It is written in the book of Moshe that our God must send us the messiah⁹⁰ to come to announce to us the will of God and bring to the nations the salvation of God. I pray you to tell us the truth, are you the messiah of God we are waiting for?

— It is true that God promised so.

— By your signs and your words, in any case we believe you a prophet and a saint of God. I pray you on behalf of all Judah and Israel and for the love of God to tell us how the messiah will come.

— When God will take me out of the world, satan will raise this cursed sedition by making believe to the ungodly ones that I am a god. My words and my doctrine will be so contaminated that there will only be 30 faithful left. God will have mercy on the world and will send his Messenger [Holy Spirit] for whom he has made all things; he will come^j with power and will destroy the idols with the idolaters; he will take away the dominion satan has over man. He will bring with him the mercy of God for the salvation of them that will believe in him and bless who shall believe his words.

Words of John the Baptist (as in John 1.19, Mark 1.3, Luke 1.76, and Matthew 3.3): Though I am unworthy to untie his hosen, I have received grace and mercy from God to see him. What give me consolation is that by God his faith will have no end and be kept inviolate. My consolation is in the coming of the Messenger [Holy Spirit] who shall destroy every false opinion of me. His faith will spread and take hold of the whole world as God promised to Abraham our father. Indeed, I am not he, for he was made before me, and will come after me. I am not the messiah whom all the tribes of the earth expect, even as God promised to our father Abraham, saying, 'In thy seed will I bless all the tribes of the earth.'

⁹⁰ Jehovah your God will raise up to you a prophet from the midst of you, of your brethren, like to me, you shall hearken to him (Deuteronomy 18.15).

- Grief not Jesus, saint of God, this sedition will no longer come of our time, for we will write to the sacred roman senate that, by imperial decree, no one will call you a god or son of a god, said the king.
- I am not comforted by your words; darkness will come where you hope for light.
- Will other prophets come after the coming of the messiah of God, the kohen asked.
- After him, there will not come true prophets sent by God, but a great number of FALSE PROPHETS,⁹¹ and I sorrow for that; satan will raise them by a just judgment of God and they will hide under the pretence of my Sefer.
- How is it a just judgment of God that such men come? Herod answered. I
- t is just that he who does not believe in the truth to his salvation will believe in the lie to his damnation. I say to you, the world has always despised the true prophets and loved the false ones as it can be seen in the time of Micah and Jeremiah. For each similar loves his similar.⁹²



- How the MESSENGER will be called, said the kohen, what sign will reveal his coming?
- His name is Marvellous מַרְבִּי, as God himself gave the name. He created his soul and placed him in a celestial splendour, and God said to him:
 - Wait. For your sake I want to create Paradise and the world, with a great multitude of creatures, as a gift I make you when I shall send you in the world; I shall send you as my Messenger of salvation and your word will be so trustful that heaven and earth will fail but your faith will never fail. Who blesses you will be blessed; who curses you will be cursed.
 - Blessed be his Name worthy of praise!
- God worthy of praise, hasten to send us your Messenger for the salvation of the world, the crowd shouted.



Having he said this, the multitude departed. Herod, the governor and the high kohen left after a great disputation about Jesus and about his teaching. Afterwards, the kohen asked the governor to write the whole matter to the senate of Rome, which the governor did: the senate had compassion on Israel and decreed that none should call god or son of a god, Jesus the nazirite prophet of the jews, on death penalty. This decree was engraved on copper and placed in the Temple.⁹³

After the departure of most of the crowd, about 5,000 men remained there, apart from women and children, tired by the trip; being two days without bread because they forgot to bring it in a hurry to see Jesus, eating raw herbs and not able to leave like the others. Jesus took pity on them when he understood this; he said to Philip:

- Where will we find bread so that they do not starve?
- Lord, Philip answered, 200 coins of gold could not buy enough bread for everyone to taste a little.
- Here is a child, Adrie said, who has five loaves and two fishes, but what is it for so many?
- Make the crowd sit down.

They made them sit on the grass 50 by 50.

- In the Name of God.

He took the bread and prayed to God; then broke the bread and gave it to the disciples, and the disciples gave it to the multitude; so they did with the fishes. Everyone ate and each one was satisfied. Jesus said.

- Gather what is leftover.⁹⁴

The disciples gathered those fragments and filled 12 baskets. All rubbed their eyes with their hands saying:

- Am I awake or I am dreaming...

Each and everyone stayed for an hour as they were outside of them because of this great miracle. Then after giv-

⁹¹ There shall arise false prophets who shall show great signs and wonders; they will deceive the very elect if it were possible (Matthew 24.24).

⁹² Lit. Perché ogni simile ama il suo simile.

⁹³ Senate judgments were engraved on copper tables in the capitol (Histoire des juifs, Antiquités de Flavius, p.375, Book 16, chap. 4, Schippers 1681).

⁹⁴ There came a man who brought the man of God bread of the first fruits; twenty loaves of barley and full ears of corn in the husk. And Elisha said: Give it to the people and let them eat. His attendant replied: How can I set this before a hundred men? But he said: Give it to the people and let them eat. For thus said the Lord: They will eat and have some left over. So he set it before them, and when they had eaten they had some left over as the Lord had said (2Kings 4.42).

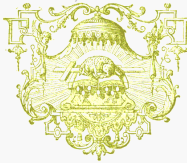
ing thanks to God for the meal, Jesus sent them away, but 72 men did not want to leave him. Jesus perceived their faith and chose them for disciples.

99

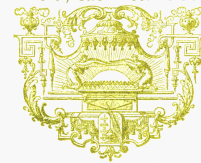
Having retired near the Jordan, in a hollow part of the Tyro desert, Jesus called the 12 together with the 72; sitting on a stone, he made them sit next to him, he opened his mouth with a sigh and said:

— This day, we saw a great wickedness in Judah and in Israel, such that my heart still trembles in my chest for fear of God. Verily I say to you, God loves Israel as a lover **J E A L O U S** for his honour, as a youth loves a lady who does not love him but another; he will be moved with indignation and kill his rival. I tell you; God does that when Israel loves something that makes him forget God: God reduces such thing to naught. For there is nothing on earth dearer to God than **the Priesthood & the holy Temple**.

Ecce Agnus Dei qui tollit
peccata mundi & Ihesus via,
veritas vita. John 1.29

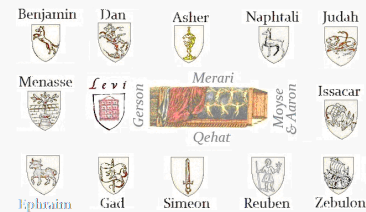


Gather My saints unto Me,
those who made a covenant
with Me by sacrifice. Ps 50.5



In the time of the prophet Jeremiah, the people forgot God, boasting only of the Temple,⁹⁵ that there was no one like it in the whole world; so God in his wrath raised Nebukadnetsar king of Babylon to make him take the holy city with an army, which they burnt with the holy Temple to the point that the holy things that the prophets of God did not even dare touch were trampled under the feet of the infidels out of wickedness. Abraham loved his son more than was right; so God commanded Abraham to cut his son in order to cut the evil love in his heart; what he would have done if the knife had cut. David loved Abshalom very much; so God made the son rebel against his father; he was hung by his hair like a rope and killed by Joab. What a terrible judgment of God on Abshalom who loved his hair above all.⁹⁶ Job the innocent almost loved his seven sons and three daughters; so God gave him to the hand of satan who not only deprived him of his sons and his riches in one day, but struck him with a serious illness to the point that worms emerged from his flesh during seven consecutive years.

Jacob loved Joseph more than his other sons; so God had him sold by the same sons who tricked Jacob into believing that the beasts devoured him, to the point that he mourned during ten years. Brothers, as God lives, I fear the wrath of God against me, therefore you need to go across Israel and Judah to preach the truth to the 12 tribes of Israel to undeceive⁹⁷ them.



100

— We will do whatever you require from us, replied the disciples weeping fearfully.

— Let us pray for three days, and fast every evening from now on when the first star appears. After prayer made to God, let us pray three more times to ask for his mercy three times because the **S I N O F I S R A E L** is three times more grievous than other sins.

— So be it, answered the disciples.

At the end of the 3rd day, at the 4th day morning, Jesus called the apostles with the disciples all together and said:

— Barnabi and Joan will suffice to stay with me, for the others, go preach penitence across all Judah and Israel, and Samaria region. Place the axe on the wood to cut⁹⁸ and pray over the sick, as God gave me authority over any sickness.

⁹⁵ Jeremiah 7.4

⁹⁶ Woe to us, woe to us who still live in this world! If the complacency of washing one's face has been found criminal enough to prevent a virgin consecrated to Jesus from being admitted into the Presence of God: what will we do, we that the deceitful spirit of the century seduces and continually pushes to sin (Les bien-aimés du Purgatoire, Vitaline, p.12).

⁹⁷ Undeceive: tell (someone) that an idea or belief is mistaken.

⁹⁸ Anyone who uses this axe well will take the wood of sin from their heart painlessly (chap. 197).

He who writes said:

- Master, if they ask your disciples by what means to do penance, what to answer?
- If a man loses a wallet, will he turn back only with his eye to see, or his hand to take, or his tongue to ask, to find it? Surely not, he will turn back his entire body to apply every power of his soul to find it, it isn't true?
- Most true, answered he who writes.



101

- The PENITENCE is the contrary of an evil life, each sense must turn contrary to what it did by sinning:
 - for delight, it must be put mourning;
 - for laughter, weeping;
 - for celebrating, fasts;
 - for sleeping, vigils;
 - for leisure, activity;
 - for lust, chastity;
 - let story-telling turn into prayer;
 - avarice into almsgiving
- But if they asked how they should mourn or how to weep, how to fast, how to show activity, how to stay chaste, how to pray and do alms; what answer will we give? How will they do penance properly if they do not know how to repent? Answered he who writes.
- You asked well, Barnabi, and I wish to answer it fully as it pleases God. From today I will speak to you of penitence in general and what I say to one I say to all. More than anything, penitence must be done simply for the **love of God**; otherwise it would be vain to repent.

I will tell you by similitude. Is it true that each building if its foundation is removed will collapse?

- It's true, the disciples answered.
- Our salvation has its foundation in God. There is no salvation without him. A man who sins loses the foundation of his salvation; therefore he must begin from the foundation. Tell me, if your slaves have offended you and you know they don't care about offending you, but rather about losing their salary; would you forgive them? Surely not. I tell you, even so God will do to those who only repent for having lost Paradise; satan, the enemy of all good, has great regret for having lost Paradise and gained Sheol, but he will never find mercy, and do you know why? Verily I say to you, because he has no love of God; nay, he hates his Creator. Animals also moan for having lost a good they desire according to their nature.

102

To be truly penitent, the sinner must have great desire to punish in him what he did contrary to his Creator, in such way that when he pray, he brave not to aspire for the Paradise of God or for what will free him from Sheol, but prostrate before God, in confusion of mind, saying in his prayer:

Lord, behold the guilty one who has offended you without reason at the same time he should serve you. Here he seeks to be punished by your hand for what he has done; not by the hand of satan, your enemy, so that the ungodly may not rejoice over your creatures. Lord, chastise and punish as it pleases you, for you will never give me as much torment as this badness deserves.

The sinner who has this behaviour will find more mercy towards God than the one who braves his justice. Surely abject sacrilege is the laughter of the sinner in this world, which David rightly calls a valley of tears.

A king adopted one of his slaves as a son and made him lord over all he possessed. But it came to pass, by the deceit of a wicked man, the miserable fell into disfavour of the king; henceforward he endured great miseries, despised and deprived of his only subsistence and of all he earned each day working.

Do you think such a man would laugh at any time?

- Surely not, the disciples answered. If the king knows that he laughs of the king's disfavour, he would make him killed. It is very likely that he will weep day and night.
- Woe to the world, for he is sure of eternal torment. Miserable man, whom God chose as a son, granting you Paradise; but you, miserable, by a manoeuvre of satan, fell under the disfavour of God and was expelled from Paradise, condemned to the unclean world where you receive everything with hardship, and all good work is taken from you by sinning continually. And the world laughs at it stupidly, and worse, the biggest sinner laughs more than the others. It will be as you said, God will give the eternal death penalty on the sinner who will laugh at his sins and will not weep.



103

The WEEPING of the sinner should be like those of a father who weeps over his son near death. How foolish the man who cries over the body where the soul goes, and does not cry over the soul whom the mercy of God forsakes because of sin. Tell me, if the sailor, whose ship had been destroyed by a storm, could recover all that he had lost by weeping, what would he do? It is certain that he would weep bitterly...

Verily I say to you, man sins for everything he weeps except when he weeps for his sins. All misery that comes to man comes from God for his salvation; he should rejoice. All sin that comes to man comes from the devil for his damnation; the man is not saddened. Here, you can surely perceive that man is seeking his loss, not his profit.

- Lord, what will do he who cannot weep, his heart being stranger to weeping? Bartelemi said.
- Not everyone who weeps sheds tears, Bartelemi. As God lives, we find men in whose eyes no tear has ever fallen, who have wept over a thousand of those who have shed tears. The weeping of a sinner consumes the earthly affection with intensity of sorrow; this consumption preserves the soul from sin, as the sun also preserves what is placed above to putrefy. Even if God were to give the true penitent as many tears as the sea has water, he would want more; his desire consumes that little tear that he sheds like a burning furnace consumes a drop of water. As for those who easily burst into tears, they are like a horse the less it is loaded the faster it goes. Verily there are men who have both inner love and outer tears; who is thus is a Jeremiah. By weeping, God values sorrow more than tears.

104

- Master, how does man get lost in weeping for something other than sin? Joan said.
- If Herod gave you a coat to keep for him and then took it back, would you have reason to weep?
- No, Joan said.
- God has the power to dispose of his own things as he pleases. Man has no reason to cry when he loses something or when he does not have what he wants, because everything comes from the hand of God. Foolish man, you have sin alone for your own, only for that you should weep and nothing else.



- Master, Match said, you have declared before all Judah that G O D has no similarity to man, now you say that man receives from the hand of God; since God has hands, he has a similarity with man.
- You are in error, Match, and so many people are wrong by not knowing the meaning of words. Man should not consider the outer of words but the inner meaning; man's word is between us and God as an interpreter. Do you not know what our fathers shouted when God wanted to speak to them on Mount Sinai:
— Speak to us, Moshe; let not God speak to us lest we die.⁹⁹
God said by the prophet Isaiah:

- As far as heaven is from the earth, the ways of God are as far from the ways of men and the thoughts of God from the thoughts of men.

105

God is so immeasurable that I tremble to describe him... As it is necessary to do to you a proposition, then I tell you that the heavens are nine, and distant one to another as the first heaven is distant from the earth, which is 500 years journey distant from the earth. Therefore the earth is 4500 years journey distant from the highest heaven; accordingly, I tell you that it is as the point of a needle in proportion to the first heaven. And likewise, the first heaven is as a point in proportion to the second, and likewise all the heavens are inferior each one to the next. All the size of the earth with that of all the heavens is as a point in proportion to Eden; nay, as a grain of sand. Is this greatness immeasurable...

- Surely yea, the disciples answered.
- As God lives ✠ whose presence my soul stands, the universe is as small as a grain of sand before God. God is as many times greater as it would take grains of sand to fill all the heavens and Paradise and more. Now consider if God has any proportion with man, a little piece of clay that stands on the earth. Be cautious to take the meaning not the words if you wish to have eternal life.
- God alone knows himself, the disciples answered. What the prophet Isaiah said is true:
— He is hidden from human senses.

⁹⁹ After all the signs and wonders to free them from bondage, think that God wanted to kill them make no sense.

— It's so true! We will recognize God when we will be in Paradise, as here we recognize the sea from a drop of salt water. Back to my teaching I tell you that man should only weep for sin, since the Creator forsakes he who sins. How should weep the man who takes part of festivities and feasts? He should weep until ice gives fire; you must change celebrations into fasts if you wish to have authority over your sense as our God has authority.



- Then God has sense over which to have authority? Thadeh said.
- You go back saying 'God have this, God is such.' Tell me, does man have sense?
- Yes, the disciples answered.
- Can we find a man in life but his sense does not work?
- No, said the disciples.
- You mislead yourselves. When a man is in a swoon, or he who is blind, deaf, dumb, or mutilated; where is his sense?

The disciples were perplexed.

- There are three things that make a man: the soul, the sense, the flesh; each one itself separate. Our God created the soul and the body as you have heard, but you have not yet heard how he created the sense. Tomorrow, may it please God, I will tell you all.

Jesus gave thanks to God and prayed for the salvation of our people; and every one of us say amen.

106 When he had finished the prayer at daylight, Jesus sat under a palm tree and his disciples came near him.

- Many are mistaken about our LIFE. As God lives *in* whose presence stands my soul, the soul and the sense are joined together so closely that the most men say that 'The soul and the sense are one and same thing which divides by operation not by essence.' Calling it the sensitive, vegetative and intellectual soul. Verily I say to you, the soul is one, thinks and lives. Where would these fools find the intellectual soul without life? Surely never, life without sense will quickly be found as it is seen in the subconscious whose sense left.
- Master, Thadeh answered, man has not life when the sense leaves.
- This is not the truth. A man is deprived of life when the soul leaves and the soul return no more to the body except by miracle. The sense leaves by fear that it receives, or by a great sorrow that the soul has.

God created the sense to live only by delights, the body to live by food, the soul to live by love and knowledge. Now the sense rebels against the soul by indignation at being deprived of the delight of Paradise through sin, there is the greatest need to nourish the soul with spiritual joy for he who do not want it to live in carnal pleasure. Do you understand? Verily I say to you, God who created his soul, condemned him in Sheol into intolerable snow and ice because he said he was a god; but as soon as he deprived him of nutrition, removing his food from him, he declared to be a slave of God and the work of his hands.

Now, tell me how do the sense works in the ungodly? Surely as it would be God in them: they forsake the reason of the law of God and follow the sense; then they do no good and become abominable.¹⁰⁰



107 F A S T I N G comes first after the regret for a sin. Seeing that a food makes him sick and that he fears death by it, he abandons it after having suffered from eating it. The sinner must do so. When he realizes that this delight made him sin against God, his Creator, because he followed the sense after these things of the world, he shall regret having eaten what deprives him of God, his life, and gives him eternal death into Sheol.

Because man has desire to take these worldly goods while living, fasting is needful here. He shall proceed to mortify the sense and acknowledge the Lord for his God. When the sense repels fasting, let him put before it the condition of Sheol, hence it will receive no delight but only infinite sorrow; let him put before it the delights of Paradise which are so great that a grain of one delight of Paradise is greater than those of the world altogether; it will quiet easily. It is better to be satisfied with little and then receive a lot, than to be unbridled a little and then receive nothing at all in torment. To fast well, you should remember the rich man who wished to feast delightfully every day here on earth, now eternally deprived of a single drop of water. And

¹⁰⁰ Abominable: detestable, *shiqoutz* שִׁקוּץ (Hosea 9.10, Leviticus 18.30).

Elazar who was satisfied with crumbs here on earth, now eternally filled with the abundance of the delights of Paradise.

Let the penitent be cautious, because satan seeks to avoid every good work, more the penitent than others since the penitent, faithful slave turned into rebellious opponent, rebelled against him: satan will seek to avoid his fast under sickness pretext, and if that doesn't prevail, he will incite him to extreme fasting so that he gets sick, and then, lives deliciously. If that doesn't prevail, he will incite to make him fast only for food, so that he may be like him, who never eats but always sins. As God lives, how abominable is the man who deprives the body of food and fills the soul with pride, at despising those who do not fast and believing himself better than them. Tell me, would the sick boast of the diet that the doctor imposes on him, or would he call mad those who are not on a diet? Surely not, but he will be sad because of the sickness for which he is put on diet.

I say to you, even so the penitent should not boast of his fast nor despise those who do not fast; only, he should be sorrowed for the sin for which he fasts. The penitent who fasts should be satisfied with coarse food, he should not have delicate food; would a man give delicate food to the dog that bites or the horse that kicks? Surely no, and rather the contrary. This is sufficient for you about how to fast.



108 Listen what I say to you about how to **KEEP WATCH**. Because there are two types of sleep, body's and soul's, you must be careful when the body keeps watch that the soul does not sleep; it will be a serious error. In parable, a man who bumped his foot against a stone while walking, hit his head to avoid knocking his foot again. What is the condition of such a man, tell me?

- Such a man is desperate, the disciples answered.
- You have answered well. Verily I say to you, he who keeps watch with the body without his soul is desperate. The sickness of the soul is most serious than the body's and more difficult to cure. How wretch, he who boasts that the body, the life's foot, does not sleep while he does not realize the misery of his soul, the life's head, sleeps. The sleep of the soul is the **forgetfulness** of God and his fearful judgment. The soul who keeps watch realizes that God is in everything, in every place, with everything, above everything, and gives thanks to his majesty by knowing that at each moment he receives grace and mercy from God at all times. In fear of his majesty it always sounds in his ear this message which remains in the service of God:

— Come to judgment creatures, your Creator want to judge you.

Tell me, do you prefer to see in the light of a star or the sun?

- By sunlight, Adrie answered. We can not see the neighbouring mountains in the light of the star but by sunlight we see the tiniest grain of sand. We walk fearfully in the light of the star but securely by sunlight.

109 — I tell you, even so in the sun of justice of our God, you must keep watch with the soul without boasting of the body's vigil.

It is very true that the body's sleep should be avoided as much as possible. When the sense and the flesh are weighed with food and the mind with business, it is impossible altogether. He who wants to sleep little should avoid much food and much business. As God lives ❖ whose presence stands my soul, it is permissible to sleep a little each night, but it is never permissible to forget God and his fearful judgment for which the sleep of the soul is such forgetfulness.

- Master, how can we always have God in mind? It seems to us impossible, he who writes answered.
- This is the greatest misery that man can suffer Barnabi, Jesus said with a sigh. Since on earth man can not have his Creator God always in mind. Except for those who are holies, who always have God in mind. Because they have the light of God's grace within them, so they cannot forget God. Tell me, have you seen those who work on the extracted stones, how, by constant practice, they learned to strike the iron tool which works the stone, without looking at the iron all the time, and how they do not strike theirs hands. Do likewise if you desire to be holy, and wish to overcome totally this misery of forgetfulness, as surely as water splits the hardest rocks with a single drop hitting for a long time. Do you know why you have not overcome this misery? Because you have not realized that it is a sin. I say to you, man, when a prince gives you a gift, it is wrong to close your eyes and turn your back on him; even so, those who forget God do wrong since man receives gifts and mercy from God at all times.

110 Tell me, does our God grant you his bounty at all times? Yes, as surely as he ceaselessly serves within you the breath by which you live. Verily verily I say to you, every time your body receives breath, your heart should say 'God be thanked.'

— Master, what you said is most true, Joan said. Teach us the way to reach this blessed state.

Verily I say to you, no one can reach such state by human power, but rather by the mercy of our Lord God. Truly, man should indeed desire good for God to give it to him. Tell me, when you are at the table, would you like to eat those meals that you don't even look at? Surely no. I say to you, even so, you won't receive what you don't desire. If you desire holiness, God is able to make you holy in less than the blink of an eye. Our God wants us to ask and wait, so that man might be sensitive to the donor and the gift. Have you seen them that practise shooting on a target? Surely, they shoot in vain many times, nevertheless, they do not wish to shoot in vain but always hope to hit the target. Do this if you desire to have our God always in mind, and mourn if you forget, for God shall give you the grace to reach all that I have said.



FASTING and the watch of the soul are united to each other; if one breaks the watch, the fasting is broken at once. A man breaks the fasting of the soul when he sins, because he forgets God. Fasting and keeping watch are always necessary for the soul, for us as for all men, because no one is allowed to sin. Fasting and keeping watch of the body are not possible at all times for all people like the sick and aged folk, women with child, men who are put on diet, children, and others of weak complexion. Everyone will choose his fasting as according to his own measure of cloth, since the cloth of a child is not suitable for a 30 years old man; even so fasting and keeping watch for one are not suitable for the other.

111 Beware of satan who shall use all his strength to get you fall asleep after a night watch when God asks us to pray and listen to the word of God. Would you like a friend to eat the meat and give you the bones, tell me?

— No master, Cephas answered, such a one is called a mocker, not a friend.

— Cephas, you have well said the truth, Jesus answered in a sigh, for verily everyone who keeps watch with the body more than necessary will be asleep or his head heavy with sleep, rather than praying or listening to the word of God. Such a wretch who mocks God, his Creator, is guilty of such a sin; he is a robber who steals the time he must give to God, and spends it as much as he pleases.

There was a man who gave his lord's enemies to drink when the wine was at its best in the barrel, and gave his lord to drink when the wine descended into the sediments. When the master will know, what do you think he will do to his servant before him? Surely, he will beat him and kill him with justified indignation, as per the laws of the world. To the man who spends his best time in business and the worst in prayer and studying the law, what will God do then?! Woe to the wicked whose heart is heavy with this great sin.

By telling you that laughter must turn into **weeping**, feasts into **fasting**, sleep into **keeping watch**, these three words summarize what you heard, that here on earth:

- you must weep, and it should always come from the heart since our Creator God is offended;
- you must fast in order to have dominion over the sense;
- you must keep watch in order not to sin.

The weep of the body, the fast of the body, and the vigil should be taken according to each constitution.



112 — It is now 8 days since we ate bread, you must seek the fruits of the fields with which to support our life. I will pray to our God and wait for you with Barnabi.

The apostles and the disciples departed by four and by six, and went their way as Jesus said; and he who writes stayed there with Jesus. Jesus said in tears:

— Barnabi, I must reveal to you great secrets that you will reveal after I leave the world.

— Master, let me cry as well as the others, for we are sinners; but you, holy prophet of God, you shouldn't cry so much, answered he who writes in tears.

— Believe me, Barnabi, I cannot cry as much as I should. If men had not called me a god, I should have seen God here as we will see in heaven; I should have been safe and without fear on the Day of Judgment. But God knows that I am innocent because I have never worked to be held more than a poor slave, nay.

Barnabi, know that I must have a great persecution and shall be sold by one of my disciples for 30 coins of money. I am sure that whoever sells me will be killed and die an evil death in my name. From there God will take me from the earth.

- Master, tell me who is this evil for me to choke him to death.
- Hold your peace because God wants it that way, and nothing else can be done. But see my mother; since she will be afflicted by such an event, tell her the truth so that she may be comforted.
- May it please God that I do all as you said, master, he who writes answered.

113 The disciples came back and brought pine cones¹⁰¹ and a big quantity of dates found by the will of God, which they ate with Jesus after mid-day prayer. Seeing he who writes with a sad face, the apostles and the disciples feared that Jesus would quickly leave from the world, therefore Jesus consoled them:

- Do not fear, my hour has not yet come to leave you. I will abide with you for a little while to teach you, and you could go across all of Israel, as I said, to preach penance and may God have mercy on the sin of Israel. Let everyone beware of IDLENESS, and much more he who does penance. Any tree that does not produce good fruit will be cut down and thrown into fire.

There was a citizen who had a vineyard and a garden in the midst with a fine fig tree, fruitless for three years, while all other trees were producing fruit. The owner said to his vinedresser:

- Cut down this bad tree, for it cumbers the ground.
- Not so my lord, it is a beautiful tree, the vinedresser answered.
- Hold your peace because I do not care for useless beauties. You should know that the palm tree and the balsam tree are nobler than the fig tree. I planted in the courtyard of my house a palm tree and a balsam tree surrounded with costly walls, but they produced no fruit and the decayed leaves accumulated on the ground in front of the house, so I had them removed. How would I let a fig tree away from home cumber my vineyard and my garden where all the other trees produce fruit? Surely, I will not let it any longer.
- Lord, wait one more year, the vinedresser said, the soil may be too rich. I will trim the branches of the fig tree and remove the richness from the soil by putting a poor soil with stones, so that it will produce fruit.
- Go now and do so. I will wait the fig plant to produce fruit, the owner answered.

Do you understand this parable?

- No lord, explain to us, the disciples answered.
- Verily I say to you, God is the owner, and his law the vinedresser. God had the palm tree and the balsam tree in the Paradise, satan being the palm tree and the first man the balsam tree; he cast them out since they produced no fruit of good work and spoke unfaithful words which also condemned many angels and many men. Now, God has man in the world in the midst of all his creatures that serve God according to his command, and man producing no fruit. I say God could have cut it to put it in Sheol since he did not forgive the angel or the first man, but he punished the angel eternally and the man for a time. The law of God tells those who have too much goods in this life, they should suffer tribulation and be deprived of earthly goods, then they may do good works: our; God waits for man to repent. Verily I say to you, our God has condemned man to work, as said Job, the prophet and friend of God:

- As the bird is born to fly and the fish to swim, man is born to work.¹⁰²

And our father David, the prophet of God said so:

- We will be blessed to eat from the work of our hands and it shall be well with us. Psalms 128.2, Ecclesiastes 2.24

Let everyone work according to their quality. Since our father David and his son Shlomoh worked with their hands, what should do the sinner, tell me?

- Master, working is what the poor must do, Joan said.
- Yea, they can not do otherwise. Do you not know that good, to be good, must free from the necessity of need. The sun and other planets are fortified by the commands of God; as they cannot do otherwise, they will have no merit. When God gave the command to work, he did not say 'a poor man will live of the sweat

¹⁰¹ Pine nuts are comestible.

¹⁰² Man is born into trouble (Job 5.7); amal עמל, toil, trouble, labour, wearing effort, whether of body or mind, pain, perverseness, sorrow, travail.

of his face.' And Job did not say 'as a bird is born to fly, so a poor man is born to work.' God said to man:

- In the sweat of your face you shall eat bread. ^{Genesis 3.19}
- Man is born to work, Job said. ^{Job 3.7}

Only what is not man is free of this command. It is because of the great multitude of idle people that things are costly; if they begun to work, some to toil the ground, others to fish the waters, there would be abundance in the world: we will have to account for the shortage on the fearful Day of Judgment.

115 Let the man tell me what he has brought to this world and what reason he has for living in idleness? Because it is certain that he was born naked and incapable of anything. Therefore, he is the dispenser of everything he finds, not the owner: he will have to account for it on that fearful day.



The abomination of LUST makes man like the brute beasts and shall be apprehended the more; since the enemy is of one's own household, it is not possible to go anywhere without your enemy come. How many died perished because of lust...

- The deluge came because of lust and the world perished prior to God's mercy; Noah and only 83 humans¹⁰³ were saved;
- Because of lust, God overwhelmed three wicked cities; Lot and only his two children escaped.
- Because of lust, the tribe of Benjamin was almost extinguished.

Verily, the space of five days would not suffice to tell you how many perished because of lust.

- Master, what is lust? Jacob answered.
- Lust is an unbridled desire for love that goes beyond the limits of human affection and intellect, which reason cannot control, to the point that without knowing man loves what he must hate. When a man loves something as owner, not because God has given him such a thing, he is a fornicator. The soul must remain united with God, his creator, rather than united with the creature. God said by the prophet Isaiah in lament:
 - Return to me and I will receive you; even so you have committed fornication with many lovers. ^{Jer 3.6-12, Is 44.22}
 As God lives ✠ whose presence my soul stands, if there was no lust inside the human heart, he would not fall outside, and the tree dies quickly when the root is removed. Let a man be content with the woman whom his Creator has entrusted to him and forget all other women.
- How can we forget women, said Adrie, if the man lives in a city where there are many?
- Adrie, it is certain that for he who lives in town, it will hurt him, since the town is a sponge which draws in every iniquity.



116 It is imperative to live in the city like a soldier in a fortress surrounded by enemies, and anticipate betrayal on the part of the inhabitants to defend yourself against any attack. As I say to you, he will have to make himself master of his sense which has desire for impure things and to repulse all infatuation with sin; how could he defend himself unless he put a bridle on HIS EYE, at the origin of carnal sin? How miserable are those who appreciate the light common to the flies and the ants and despise the light common to the angels, the prophets and the holy friends of God... I tell you, Adrie, it is impossible not to fall into lust if the eye is not kept. Verily the prophet Jeremiah cried loudly, saying:

- Mine eye is a thief that robs my soul.¹⁰⁴
- As did our father David, praying to our Lord God with the greatest craving:
 - Turn away mine eyes from beholding vanity. ^{Psalms 119.37}
 All that has an end is vanity. If one had two pennies to buy bread, would he spend it to buy smoke, tell me? Surely not, since smoke hurts the eyes and gives no sustenance to the body. Man should do so; with the outer sight of his eyes and the inner sight of his mind, man must seek to know God, his Creator, and how to well satisfy his will, rather than make the creature his end, that cause him to lose the Creator.

¹⁰³ 80 people (L'abrégé des merveilles de Masudi, par Carra de Vaux - Actes de la société philologique tome 26, p.94, 1897) | There were more than a hundred people in the ark (Mystères de l'ancienne alliance d'Emmerich). | 80 people were with Noah (Chronique de Tabari vol.1, p.113, Zotenberg 1867) | Sin increased excessively among them until a man married his own sister or daughter, mother, or daughter of his father's sister (The Conflict of Adam and Eve, chap. 2, Malan 1882).

¹⁰⁴ My eyes torment my soul / Oculus meus deprædatus est animam meam (Lamentations 3.51).

The Sefer of Jesus

As God lives  whose presence my soul stands, he who does not have bodily eyes is sure to receive no punishment, if not the third portion, but whoever has the eyes will receive the seventh portion.¹⁰⁵ In the time of the prophet Eliah, there was a man of good life, a blind, who was weeping; Eliah asked him:

- Brother, why do you weep?
- I weep because I cannot see Eliah the prophet, the holy one of God, the blind man answered.
- Man, stop crying; you sin when you cry, Eliah told him with reproach.
- Tell me if it's a sin to see a holy prophet of God who raises the dead and brings fire from heaven?
- You are not telling the truth, Eliah can't do anything you say; he is a man like you, and all men in the world can't create a fly.
- Man, you said that because you hate Eliah who should have rebuked you for some of your sins.
- Brother, it pleases God that you tell the truth, that I should hate Eliah and love God, and the more I shall hate Eliah, the more I shall love God.
- You are unholy, said the blind man very angry. As God lives, how God can be loved if we hate God's prophets? Go away immediately; I don't want to hear you any longer.
- Brother, now you see with your mind how evil it is to see with the body. You desire sight to see Eliah but you hate Eliah with your soul.
- Go away, you are the devil that would make me sin against the holy one of God.

Eliah sighed and said with tears:

- Brother, you told the truth; my flesh that you want to see separates you from God.
- I do not wish to see you, nay, if I had my eyes, I would close them so I wouldn't see you.
- Brother, know that I am Eliah.
- You don't tell the truth.
- Brother, the disciples of Eliah said, verily he is Eliah the prophet of God.
- If he be prophet, let him tell me of what seed I am and how I became blind?
- 117 — You are of the tribe of Levi. Our God took your sight away when entering the Temple of God, being near the Sanctuary you looked at a woman with obscenity.
- Forgive me, holy prophet of God, I have sinned by speaking with you... I would not have sinned if I had seen you, the blind man said in tears.
- Brother, may our God forgive you. As for me, Eliah answered, I know you have told me the truth; the more I hate myself, the more I love God. If you could see me, you would still have this desire of your which displeases God; for God is your Creator, not Eliah. As for you, until now I am the devil because I turn you away from your Creator.

Brother, weep not to have that Light that would make you see the true from the false. If you would have it you would not have despised my teaching, Eliah said. I say to you, many desire to see me and come from far to see me, but they despise my words. It was better for them, for their salvation, to have no eyes. All those who do not seek to find pleasure in God but to find pleasure in the creature, whoever it is, turn away from God by making an idol in their heart.

Did you understand everything Eliah said? Jesus said in a sigh.

- We really understood. We are outside of ourselves to know that here on earth very few are not idolaters, answered the disciples.



- 118 — You're saying the truth. Israel desired to establish the I D O L A T R Y they have in their hearts in holding me as a god; many of them now despised my teaching by saying, 'I could make myself lord of all Judah if I would declare to be a god,' or 'I am mad to live in poverty among desert places rather than among princes in delicate life.' Every time a man holds a thing to make him forget God who made it for man, he has sinned.

119 If your friend gives you something to keep in his memory but you sell it and forget your friend, you would

¹⁰⁵ In Sheol.

The Sefer of Jesus

offend your friend. Even so, a man sins of ingratitude towards God, his Creator, when he holds the creature and forgets the Creator who has created her. He who looks at woman and forgets God who created her for the good of man, or loves her and desires her, his lust will burst to the point that he will love anything that is similar to the loved one and then comes this shameful sin to have in memory. Man must put a bridle on his eyes to be master of the sense, to contain its desire towards that which is presented. For the flesh should be subject to the Spirit, as the ship cannot sail without wind, the flesh cannot sin without the sense.



It is necessary for the penitent to turn to **P R A Y E R** instead of telling stories, and reason will show itself. Since man sins in every idle word, and our God removes sin through prayer:

- prayer is the advocate of the soul and the medicine of the soul;
- prayer is the defence of the heart;
- prayer is the weapon of the faith;
- prayer is the bridle of the sense;
- prayer is the salt that doesn't let the flesh corrupt through sin.

I tell you, prayer here on earth is the hands of our life; prayer will defend man on the Day of Judgment:

- prayer keeps his soul from sin and preserves his heart from any evil desire;
- prayer keeps his sense within the law of God which offends satan;
- prayer keeps his flesh in righteousness so he may receive what he asks of God.

119 As God lives in & whose presence we are, it is most improbable for a man to do good without praying, as for a mute to plead his cause to a blind.^k Verily, who has no hand cannot receive. If a man could change dung into gold,¹⁰⁶ and clay into sugar, what would he do?

- No one would do anything but gold and sugar, the disciples answered while Jesus remained silent.
- Now, why man does not change vain foolish talks in prayer? Does God perhaps give him time to offend God?! Which prince would give a city to his subject so that he could wage war against him? As God lives, if man knew in what manner the soul is altered by vain talk, he would sooner bite his tongue instead of talk. Wretched world where men today do not join together to pray, where in the porches of the Temple, even in the very Temple itself, vain talk and worse things that I cannot speak of without shame are offered to satan.



120 The result of **V A I N T A L K** is as follows: it declines the intellect which is not prepared to receive the truth. Likewise, for a horse accustomed to carrying one ounce of cotton cannot carry 100 pounds of stone. The worst is the man who jokes to pass time; when he will begin to pray, satan will remember his jokes and he will laugh, while he should cry over his sins in order to awaken the mercy of God and gain forgiveness for his sins; therefore he will provoke the wrath of God who will chastise him and cast him out. Woe to those who joke and talk in vain, as for those who murmur¹⁰⁷ and calumniate their neighbour; they are in abomination to our God. And what fate for those who deal sin as a necessary supreme affair... How unclean world, I cannot conceive the gravity with which God shall punish you. To him who will do penance, I say that he should weigh his words at the price of gold.

- Who would buy words of man at the price of gold? Surely none.
- How shall he do penance? He will surely become covetous, his disciples answered.
- Your heart is so heavy that I am not able to raise it, and for each word, I have to tell you the meaning. Thank God who gave you the grace to know the mysteries of God. I don't say that the penitent should sell his talk, but when he talks, he should think as if throwing gold; by doing so, as gold is spent on needful things, he will talk only and solely if necessary. Let him not say anything that could damage his soul, like no one would spend gold on anything that could damage his body.

121 When the governor arrested a prisoner and examines him while the chancellor writes down, in what way will this man speak, tell me?

- He will talk with fear and straight to the point, so as not to have suspicion on him. He will be careful not to say a word that might displease the governor, seeking to say only the minimum by which he can be released,

¹⁰⁶ i.e. God can do this through prayer.

¹⁰⁷ Murmur: backbiting (i.e. slander, gossip, defamation, false allegation, contestation, criticism, dissatisfaction, rebellion).

the disciples answered.

- This is what the penitent must do in order not to lose his soul. And for this God has given two chancellors angels to every man: one to write down the good, the other to write down the evil of everything that man does. If a man desires to receive mercifulness, he will weigh his talk more precious than gold.



122

A V A R I C E should be changed to alms. Verily I say to you, the avaricious has his end at Sheol, like the plummet has its end in the centre, it is impossible for the avaricious to possess any good in Paradise. Do you know why? As God lives whose presence my soul stands, even if the avaricious is silent by his tongue, his works said, 'There is no other god but me.'¹⁰⁸ He intends to spend everything he has for his own pleasure, regardless of his beginning and his end, since he is born naked and leaves everything when he dies. Tell me, if Herod gives you a garden to guard,¹⁰⁹ but you would consider yourselves as the owners; and when Herod sends his messengers for fruits you, would send them back to Herod without any: would you have made yourselves kings over that garden? Surely yea. I tell you, even the avaricious made himself god on the riches that God has given him. Avarice is a thirst¹¹⁰ of the sense that have lost God through the sin; because it lives by delight, being unable to delight itself in God who is hidden from it, surrounds itself with temporal things hold as its good; the more it grows, the more it is deprived of God. Truly the conversion of sinner is from God; he gives him grace to repent as our father David said:

- This change comes from of the right hand of God.¹¹¹

It is necessary that I should tell you of what things man is to know what penitence should be done. So today, let us give thanks to God who has given us the grace to communicate his will by my word.

He raised his hands and prayed:



Lord, God almighty and merciful, who has created us with mercy, giving to us your servants the rank of men with the trust in your true Messenger: we thank you for all your benefits and desire to love you every day of our life by bewailing our sins, praying and giving alms, fasting and studying your word, instructing those who do not know your will, enduring the world for the love of you, and giving our life to death to serve you. Lord, for the love of you, save us from the flesh, from the world and from satan even as you saved your elect for the love of you, for the love of your Messenger for whom you created us, and for the love of all your holy ones and prophets.



- So be it, so be it Lord, so be it our merciful God, the disciples answered.



123

Friday at daylight, after the prayer, Jesus gathered his disciples and said to them:

- God created man of earthy clay on this day.¹¹² May it please God to tell you what things M A N is.

When all were seated, Jesus said:

- Our God, to show his creatures his goodness and mercifulness, his almightiness with his justice and liberality,¹¹³ made a compound of four things contrary to each other, of earth, water, air and fire, which temperate each other its extreme, and united them in a final object which is man. He made these four things the

¹⁰⁸ You shall have no other gods before me (Exodus 20.3).

¹⁰⁹ Jehovah God took the man and put him into the garden of Eden to work it and to guard it (Genesis 2.15).

¹¹⁰ I.e. craving: an intense, urgent, or abnormal desire or longing.

¹¹¹ Jehovah is good and upright therefore he will teach sinners in the way (Psalms 25.8).

¹¹² Genesis 1.31

¹¹³ Liberality: the quality of giving or spending freely.

¹¹⁴ Sense or perception: the ability to see, hear, or become aware of something through the senses.

¹¹⁵ O Adam, look at that garden of joy and at this earth of toil, and behold the angels who are in the garden that is full of them, and see yourself alone on this earth, with satan whom you did obey. Yet, if you had submitted, and been obedient to Me, and had kept My Word, you would be with My angels in My garden. When you did transgress and hearken to satan, you did become his guest among his angels, that are full of wickedness; and you came to this earth, that brings forth to you thorns and thistles. O Adam, ask him who deceived you, to give you the divine nature he promised you, or to make you a garden as I had made for you; or to fill you with that same bright nature with which I had filled you. Ask him to make you a body like the one I made you, or to give you a day of rest as I gave you, or to create within you a reasonable soul as I did create for you, or to remove you hence to some other earth than this one which I gave you. But, O Adam, he will not fulfil even one of the things he told you. Acknowledge, then My favour towards you, and My mercy on you, My creature; that I have not requited you for your transgression against Me, in My pity for you I have promised you that at the end of the great five days and a half I will come and save you. Then God said again to Adam and Eve: Arise, go down hence, lest the cherub with a sword of fire in his hand destroy you. (The Conflict of Adam and Eve p.62, Malan 1882).

body of man, a vessel of flesh, bones, blood, substance, skin, nerves, veins and all his inward parts, wherein God placed the sense¹¹⁴ and the soul as the two hands of this life. He gave the sense to lodge in each part of the body and to diffuse there like oil. He gave the soul to lodge in the heart to govern the whole life in union with the sense. Having thus created man, God put in him a light called reason¹¹⁵ that was to unite the flesh, the sense and the soul for one purpose of working for the service of God. He placed his work in the Paradise.

بسم الله الرحمن الرحيم
الحمد لله رب العالمين
الرحمن الرحيم
مالك يوم الدين
إياك نعبد وإياك نستعين
اهدنا الصراط المستقيم
صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين

In the Name of Allah, the Beneficent, the Merciful
Praise be to Allah, the Lord of the worlds
The Beneficent, the Merciful
Master of the Day of Judgment
The one we serve, the one we beg to rescue
Keep us on the right way
the way where You granted your favours
not where your anger fell or where they got lost. Qu'ran 1

The reason being seduced through the sense by the deed¹¹⁶ of satan:

- the flesh lost its quietness;
- the sense lost the delightfulness on which it lives;
- the soul lost its beautifulness.

And man reached such an impasse:

- the sense seeks delightfulness, not finding quietness in labour, not being repressed by reason, follows the 'light' which the eyes show;
- the eyes deceive themselves, unable to see nothing else but vanity, choose earthly things and sin.

Therefore it is necessary that the reason of man be again enlightened by the mercy of God, to know the good of the evil, and the true pleasure: by knowing this, the sinner is converted by repentance.¹¹⁷ This is why, verily I say to you, if our Lord God does not enlighten man's heart the reasonings of men are not profitable.



- What is the use of men's S P E E C H then? Joan answered.
- Man, as man is not profitable to convert man to penitence but man as a means that God uses to convert man. Since God works in man for the salvation of man in a secret way, one should listen to each man, so that he through whom God speaks to us will be received among all.
- Master, Jacob answered, if by chance comes a false prophet, a lying teacher who claims to teach us, what should we do?

124

Jesus answered in parable.

- A man went to fish with a net and caught many fishes; he threw away those that are bad.
A man went to sow; only the grain that fell on good ground produced seed.
You should do so while listening to all: receive only the truth, as the truth only produces fruit of eternal life.



- How will we know the T R U T H ? Adrie answered.
- Receive everything that conforms to the book of Moshe for true. As God is one, the truth is one; it follows that the doctrine¹¹⁸ is one, the meaning of the doctrine is one,¹¹⁹ and so the truth is one. Verily I say to you, if the truth had not been erased from the book of Moshe, God would not have given the second to our father David. If the book of David had not been contaminated, God would not have committed the gospel to me, as our Lord God is unchangeable and has spoken but one message to all men. When the Messenger of God will come, he will come to cleanse away all wherewith the ungodly have contaminated my Sefer.
- Master, answered he who writes, what should man do when the law will be found contaminated and the false

¹¹⁶ Deed: an action that is performed intentionally or consciously.

¹¹⁷ Repentance: the action of repenting; sincere regret or remorse.

¹¹⁸ Doctrine: set of principles, stated, organized or not in a system, significant of a certain conception of the universe, of human existence, of society, etc., and willingly accompanying, for the field concerned, the formulation of models of thought, rules of conduct.

¹¹⁹ One: unique, only one.

prophet will speak?

- Your question is important, Barnabi. I tell you that in such a time, seeing that men do not consider their end with God, few will be saved. As God lives ✠ whose presence my soul stands, every teaching that turns man away from his end with God is most evil teaching. In any teaching, you have to consider three things:
 - love towards God;
 - pity towards the neighbour;
 - hatred towards yourself who has offended God and offends him each day.Avoid any doctrine contrary to these three heads, because it is most evil.



125 To come back to A V A R I C E , I tell you, when the sense gets and keeps a thing insistently, reason must say:

- Such thing will have its end.¹²⁰

We should love and keep what will have no end. Change avarice into alms and distribute rightly what was acquired wrongly. Make sure the left hand doesn't know what the right hand is giving, not like the hypocrites who are vain in giving alms to be seen and praised by the world. Because a man receives his wages from who he works, a man should serve God if he wants to receive anything from God. So when you give alms, think of giving everything to God for the love of God: don't be slow and give the best of what you have for the sake of God. Do you wish to receive anything bad from God, tell me? Surely not, dust and ashes. How would you have the truth in yourselves if you gave something bad for the love of God... Better give nothing than give a bad thing. By not giving, you have an excuse as per the world, but by giving a worthless thing and keeping the best for yourselves, what will be the excuse? This is all that I have to say to you concerning penitence.



- How long penance should last? Barnabi answered.
- As long as a man is in a state of sin, he should always repent and do penance for it. As man always sins, he should always do penitence; unless you would take better care of your shoes than your soul, since you repair your shoes each time they break.

126 Jesus called his disciples altogether and sent them two by two across the region of Israel, saying:

- Go preach as you heard.

They bowed and he put his hand on their head, saying:

- In the Name of God, restore health to the sick, cast out the demons, and undeceive¹²¹ Israel as regard to me by telling them what I said before the high kohen.

All of them left, except Jacob, Joan and he who writes. They went across all Judah and preached penitence to them as Jesus said, and healed all kinds of sickness: when they saw so many men doing what Jesus did in Israel to heal the sick, the words of Jesus have been confirmed that God is one and Jesus is the prophet of God. Nevertheless, the sons of the devil who were the kohanim and the scribes found another way to persecute Jesus; they plotted against Jesus secretly and began to say that he aspired to the kingship over Israel. The disciples returned to Jesus after crossing Judah; he received them as a father receives his sons, and said:

- Tell me how the Lord our God did, as surely as I saw satan fall under your feet, and you trampled on him as the vinedresser tramples on the grapes.
- Master, said the disciples, we have healed countless sick people and cast out many demons that tormented men.
- May God forgive you, brothers; you sinned by saying 'we have healed' since God did everything.
- We talked foolishly... Teach us how to speak, they said.
- In every good work, say, 'God did.' In each bad, say, 'I have sinned.'
- We will do so, the disciples said.
- And what did Israel say, seeing God do by the hands of so many men what God did by my hands?

¹²⁰ Until I went into the sanctuary of God then I understood their end (Psalms 7.17).

¹²¹ Undeceive: tell (someone) that an idea or belief is mistaken.

The Sefer of Jesus

- They say there is only one God and you are a prophet of God, the disciples answered.
- Blessed be the holy Name of God who did not despise my desire to serve him, Jesus said joyfully.



127

They went to rest after he said that. Then Jesus left the desert and entered Jerusalem. All the people ran to the Temple to hear him. After the reading of the psalms, Jesus ascended to the pinnacle which the scribe used, beckoned for silence and said:

- Brothers, bless the holy Name of God who created us of earthly clay and not of fiery spirit!
For we will FIND MERCY before God when we sin, which satan will never find; his pride¹²² makes him incurable by always saying that he is noble for being a fiery spirit.

Brothers, hear what our father David said regarding our God:

- He remembers that we are dust, because our breath leaves and never returns, so he took pity on us. ^{Psalms 78.39}
Blessed are they that know these words for they will not sin against their Lord forever; as they repent after sin, their sin does not remain.¹²³ Woe to those who boast: they will be humiliated by the fiery coals of Sheol.¹²⁴ Brothers, tell me what is the cause of boasting, is there perhaps any good here on earth? Surely not, as said Shlomoh the prophet of God:

- Everything that is under the sun is vanity. ^{Ecclesiastes 1.2}

If the things of the world do not give us reason to boast in our heart, much less reason our life gives us while being burdened with many miseries and all creatures inferior to man fighting against us; how miserable he who boasts while having so much to torment him and being awaited by all creatures in every place. How many have:

- been slain by the burning heat of summer;
- been slain by the frost and cold of winter;
- been slain by hail and by lightning;
- been drowned in the sea by the fury of winds;
- died of pestilence, famine, or devoured by wild beasts, bitten by serpents and choked as food.

And what shall I say about:

- the flesh and the senses which desire iniquity;¹²⁵
- the world that offers nothing but sin;
- the wicked who serve satan by persecuting anyone who wishes to live according to the law of God?

Brothers, what David our father said is certain, man would not sin if he would consider the eternity with his eyes.¹²⁶ He who boasts in his heart closes himself to the merciful grace of God: he doesn't forgive it. David said:

- God remembers that we are but dust, our breath goes and does not return again. ^{Psalms 78.39, 103.14}

He who boasts denies that he is only dust; he makes God his helper angry since he doesn't know his need and doesn't ask for help. As God lives  whose presence my soul stands, God would forgive satan if satan knew his own misery and asked for mercy from his Creator forever blessed.

128

Brothers, I, a man of dust and clay who walks on earth, I say to you: know your sins and do penance.

Brothers, I say to you, satan deceived you by means of the roman soldiers so that you would say that I was a god: beware to believe those who serve false lying gods, who fell under the curse of God and whom our father David cursed:

- The silver and gold gods of the nations are the work of their hands; they have eyes but do not see, ears but do not hear, noses but do not smell, a mouth but do not eat, a tongue but do not speak, hands but do not touch, feet but do not walk. ^{Psalms 115.4}

Our father David prayed our living God, saying:

¹²² A proud and haughty man, disdainful is his name, even he who deals in overbearing pride (Proverb 21.24).

¹²³ Let the wicked forsake his way, the unrighteous man his thoughts, let him return to lehvah our God who will have mercy on him, for He will abundantly pardon (Isaiah 55.7). I even, I am He that blot out your transgressions for mine own sake and I will not remember your sins (Isaiah 43.25, also in Hebrews 8.12).

¹²⁴ Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame (Song of Solomon 8.6).

¹²⁵ Iniquity: immoral or grossly unfair behavior.

¹²⁶ I have set lehvah always before me: because he is at my right hand, I shall not be moved. My heart is glad and my glory rejoices: my flesh also shall rest in hope. For you will not leave my soul in hell, neither wilt you suffer your Holy one to see corruption. You will show me the path of life: in your presence is fullness of joy, at your right hand there are pleasures for evermore (Psalms 16.8).

— May those who make them and trust them be like them. ^{Psalms 115.8}

How useless boasting¹²⁷ is this boasting of man created out of earth by God. He who forgets his condition and acts with God according to his pleasure, mocks God as if saying 'there is no use to serve God,' as their works show so. Brothers, satan want to belittle¹²⁸ you to that, by making you believe that I am a god. I, being passible¹²⁹ and mortal, not being able to create a fly, I cannot give you nothing of use since myself I have need of everything. How could I help you in all things as it is proper of God to do? Who have for God our great God, who created the universe with his word, mock the heathen and their gods.

There were two men who came here to the Temple to pray, one was a pharisee, the other a publican.¹³⁰ The pharisee came near the sanctuary, prayed with a lifted face, saying:

— I fast twice in the week and give tithes of all I possess. I give you thanks Lord my God, because I am not like the other sinners who do all wickedness as this publican particularly.

Remaining in a distance, the publican prostrated himself on the ground, strike his chest and said, head low:

— Lord, I am not worthy to look at Heaven, nor at your Sanctuary, because I have sinned much; have mercy on me.

Verily I say to you, the publican left the Temple in a better condition than the pharisee after our God justified him and forgave all his sins. The pharisee left in a worse condition than the publican after our God rejected him and had his works in abomination.

129 Will perhaps the axe boasts of having cut down the forest where man has made a garden? Surely nay, since the man did all with his hand yea, not the axe. And you, man, will you boast of not having done good, seeing our God, who created you of clay, works in you all the good that is done. Why do you despise your neighbour? Do you not know that if God had not preserved you from satan you would be worse than him? Do you not know that a single sin has changed the fairest angel into the most repulsive demon; he has changed Adam, the most perfect man came to the world, into a miserable being and subjected him to what we suffer with all his offspring? What decree or virtue do you have which you can live for your own pleasure without any fear? Woe to you, clay: because you have boasted above God who created you, you will be lowered under the feet of satan who awaits you.

That said, he raised his hands and prayed to the Lord, and the people answered, 'So be it, so be it.' He came down from the pinnacle after he finished his prayer and many sick folks were brought to him there; he made them whole, and then he left the Temple. The kohanim and the scribes who hated Jesus told the roman soldiers what Jesus said against their gods; indeed, they were looking for how to kill him, but they could not do it because they feared the people.



Simon, a leper purified through Jesus, invited him to eat bread. Jesus entered the house of Simon and sat at the table. While he was eating, a public sinner by the name of Mary entered the house and threw herself on the ground, behind the feet of Jesus; she washed them with her tears, then wiped them with her lock of hair and anointed them with precious oil. Simon was scandalized with everyone who sat at the table. They said in their hearts, 'If this man were a prophet, he would know what kind this woman is and would not let her touch him.'

— I have one thing to tell you, Simon.

— Speak master, for I desire your word, Simon answered.

130 — There was a man who had two debtors, one owed 50 pence, the other 500; but neither of them could afford to pay. Moved with compassion, the owner forgave the debt to each. Which of them would love his creditor the most?

— He who has been forgiven the greatest debt, Simon answered.

— You have well said, so I'm telling you. Here this woman and you were both debtors of God, one for leprosy of the flesh, the other for the soul, leprosy being sin. Moved by compassion through my prayers, our Lord God wanted to heal your body and her soul.

¹²⁷ Boasting: talk with excessive pride and self-satisfaction.

¹²⁸ Belittle: depreciate, denigrate, disparage, decry, neglect, abase.

¹²⁹ Passible: capable of feeling or suffering.

¹³⁰ Publican: tax collector.

You love LITTLE because you have received little as a gift. So when I entered your house, you did not kiss me or anoint my head. Behold, this woman, as soon as she entered your house, put herself at my feet which she washed with tears and anointed with a precious oil. Verily I tell you, many sins are forgiven her because she loved me very much.

Your faith has saved you, he said to the woman. Go your way in peace since our Lord God has forgiven your sins. See not to sin anymore.



131

After the evening prayer, his disciples came near Jesus, saying:

- Master, how to escape PRIDE?
- Have you seen a poor man invited to a prince's house to eat bread?
- Before I knew you, answered Joan, I ate bread at Herod's. I went fishing and I sold the fish to the Herod family. One day when he was feasting, I brought a good fish there, he made me stay and eat there.
- Joan, may God forgive you for having eaten the bread of the infidels. How did you behave at the table, tell me, did you try to get the most honourable seat? Have you asked for the most delicious food? Did you speak when you were not questioned at the table? Did you consider yourself more worthy than the others to sit at table?
- As God lives, answered Joan, I did not dare to raise my eyes, seeing myself a poorly dressed fisherman seated among the king's barons. When the king gave me a little piece of flesh, I thought the world had fallen on my head for the greatness of the favour that the king gave me. Verily I say that if the king had been of our law, I should have wanted to serve him every day of my life.
- Hold your peace, Joan; I fear that God will throw us into the Abyss like Abiram for our pride.

The disciples trembled with fear at the words of Jesus.

- Let us fear God does not throw us into the abyss for our pride. Brothers, have you heard of Joan what is done in the house of a prince? Woe to the man who comes into the world to live in pride,¹³¹ he will die with disdain and enter into confusion. This world is a house where God feasts men, where all the holy ones and prophets of God ate. Verily I say to you, all that a man receives, he receives from God. Therefore, man should behave with deepest humility by knowing his own baseness and the great bounty with which the greatness of God nourishes us. It is not lawful for man to say, 'Why in the world is this done and this said?' Rather consider oneself as truly unworthy of standing in the world at the table of God. As God lives  whose presence my soul stands, there is nothing so small received in the world here from the hand of God that in return man should spend his life for the love of God. As God lives, you did not sin Joan by eating with Herod; it was a disposition of God you did so that you could be our teacher and all those who fear God. Live in the world by doing so, as Joan lived in the house of Herod when he ate bread with him, and you will be truly free from all pride.



132

Jesus walked along the Sea of Galil surrounded by a great multitude of people. He boarded a small boat which he had placed a little far from the shore, anchored close to the ground. They all approached the sea so that the voice of Jesus could be heard and sat down waiting for his word. He opened his mouth and said:

- It happened that the sower went out to sow, but while sowing the seed:
 - some fell on the road; these were trampled by men and eaten by birds;
 - some fell on the stones and sprouted; these were burnt by the sun because they had no moisture;
 - some fell into hedges and grew; but the seed was smothered by thorns;
 - some fell on good soil and bare fruit; thirty, sixty, even a hundredfold.

It happened that the family man sowed good seeds in his field, but while the servants of the good man slept: the enemy of their master came and sowed tares on the good seed. When the grain sprouted, we saw a large number of tares appear among the grain. The servants came to their master, saying:

- Lord, did you not sow good seeds in your field: how is there then a large number of tares?



¹³¹ The beginning of man pride is to forsake the Lord (Sirah 10.12).

— I sowed good seed, but while the men were sleeping, the enemy of the man came and sowed tares on the grain, answered the master.

— Do you want us to remove the tares from the grain?

— Don't do that, because you would tear off the grain. Wait the harvest to come, you will tear away the tares from the grain and throw it away to burn it in the fire, and put the grain in my warehouse, the master said.

Many men went out to sell figs, when the men arrived at the market, they were not able to sell their figs because men were not looking for good figs but for beautiful leaves. Seeing this, an evil citizen said:

— I should surely get rich.

He called his two sons together and told them:

— Go gather a great quantity of leaves with bad figs.

They sold that for their weight in gold, since men were very pleased with leaves. And the men that ate the figs became seriously sick.

It happened that a citizen had a fountain from which all neighbouring citizens take water to wash their impurity, but the citizen tolerates his own clothes to decay.

Two men who went out to sell apples; one chose to sell the apple peels for their weight in gold, disinterested to the substance; the other wanted to give the apples and receive little bread for his trip. Men bought apple peels for their weight in gold and discarded he who wanted to give them, even despised him.

That day Jesus spoke to the crowd in parables. After sending them home, he went to Nain with his disciples where he raised to life the son of the widow; he and his mother received Jesus in his house and served him.

133

His disciples came near Jesus and asked:

— Master, tell us the meaning of the parables you spoke to the people.

— The hour to pray is approaching, when the evening prayer is over, I will tell you the meaning of the parables.

At the end of the prayer, the disciples came and Jesus said to them:

— The man who sows the seed on the road, on the stones, on the thorns, and on the good soil, is he who teaches the word of God which falls on a great number of men. 🍌 Fallen on the road, it comes to the ears of **merchants and sailors**: the word of God is taken from their memory by satan because of the long journeys they make and the variety of nations with which they do business. 🍌 Fallen on the stones, it comes to the ears of the **courtiers**, but the word of God does not enter into them because they serve the body of a prince with great concern, and if they have some memory of it, the word of God comes out of their memory as soon as they have a trial. Since they do not serve God, therefore they cannot hope for God's help. 🍌 Fallen on the thorns, it comes to the ears of **those who love themselves**: although the word of God grows in them, the growth of carnal desire suffocates the good seed of the word of God, since carnal desire pushes men to forsake the word of God. 🍌 Fallen on the good soil, it comes to the ears of **he who fears God**: the word of God produces fruit of eternal life. Verily I say to you, when a man fears God in all circumstances, the word of God produces fruit in him.

About this family man, verily I tell you, he is the Lord our God, Father of all, who created everything. It is to our God that this world belongs; the field where he sows is humanity and the seed is the word of God. When the teachers are negligent in preaching the word of God while engaged in worldly affairs, satan sows error in the hearts of men, where innumerable sects of wicked doctrine come. The saints and prophets shout:

— Lord, have you not given a **good doctrine** to men, why are there so many errors?

— I gave a good doctrine to men, but while men were indulging in vanity, satan sowed mistakes to avoid my law, God answered.

— Lord, will we destroy these errors by dispersing men?

— Do not so, for the faithful are so closely joined to the unfaithful through kinship that the faithful will be lost with the unfaithful. Wait until the time of judgment, when my angels will gather the unfaithful with satan and cast them into Sheol, then the good faithful will come to my Kingdom, God answered.

Many unfaithful fathers will beget faithful sons, because of whom God waits for the world to repent.

134

The true teachers produce good figs, those are they who preach the good doctrine; while the world takes pleasure in lying, seeking from teachers leaves of fine words and flattery. Seeing this, satan joins the flesh and the sense to bring him a large supply of leaves, that is a quantity of earthly things in which he covers sin: the who man receives it become sick and get ready for eternal death.

The citizen who has water and gives his water so that others wash their impurity, but tolerates his own clothes decaying, is the teacher who preaches penance to the others but remains in the sin. How wretch, for he writes in the air with his own tongue, and not by the angels, the chastisement that suits him. If one had an elephant trunk and the rest of his body as small as an ant, wouldn't that thing be monstrous? Yea surely. Verily I say to you, much monstrous is one who preaches penance to others but does not repent for his sins.

As for these two men who sell apples. The one who does not flatter anyone preaches in truth, seeking only the living of the poor, is he who preaches for the love of God. As God lives  whose presence my soul stands, such a man is not received by the world but rather despised.  He who sells the peel for its weight in gold and gives away the apple, is he who flatters the world and preaches to please men; he ruins the soul who follows his flattery. How many perished for this cause...



- How to listen the word of God, answered he who writes, and know who P R E A C H E S for the love of God?
- He who preaches must be listened to as God would speak when he preaches the good doctrine, since God speaks by his mouth. He who does not reproach sins, has esteem for personalities, flatters certain men, must be avoided like a horrible serpent; he really poisons the human heart. Verily I say to you, a wounded man does not need nice bandages to bind his wounds, but a good ointment. A sinner also does not need nice words to stop to sin, but good reprimands. Do you understand?



135

- Master, Cephas said, how and how long will the lost be in the torments of S H E O L before man escapes sin?
- It is a great thing you asked, Cephas, and I will answer you as God wants. Know that Sheol is one and has seven centres one below the other. As sin is of seven kinds, there are seven punishments in Sheol, satan generated seven gates therein.

The **wrathful** ¹³² descends to the 1st centre where he is insulted by all demons and by as many damned who descend lower than him; they strike him, smite him, laying him on the road where they pass, plunging their feet under his throat. His hands and his feet are bound, he cannot defend himself, and the worse for him, he is not able to expel his wrath by insulting others because his tongue is hung on a hook like those used to sell meat.

The **voracious** ¹³³ descends to the 2nd centre where there is starvation, and only live scorpions and live serpents to eat. The demons offer them under the appearance of delicious meat and they cannot repulse it because shackles of fire have them bound hand and foot. It will make them so frightened that it was better never to be born than to eat it. And the worse, the same scorpions eaten, unable to get out quickly, devour the belly of the voracious, ripping his secret parts, and come out dirty and unclean; they are eaten again as they are.

The **lazy** ¹³⁴ who didn't want to work now shall go down to the 3rd centre where cities and enormous palaces are built and demolished immediately after completion if a single stone is not placed right. Huge stones are placed on the shoulders of the lazy, whose hands are unable to cool his body or ease the burden while walking because laziness took away the power of his arms, and his legs are restrained by infernal serpents. And the worse, many times the demons push behind him to make him fall under the weight without help to lift it, nay; being too heavy to lift, a double weight is placed on him.

The **lewd** ¹³⁵ descend to the 4th centre where they who distorted the way God gave them will be cooked as grain in the burning dung of the devil and embraced by horrible infernal serpents. The acts of those who sinned in every impurity with harlots shall be transformed in union with infernal furies; these female demons have snake hair, flaming eyes of sulphur, poisoned mouth, tongue with gall, the body is all girdled with barbed hooks like those used to catch silly fish, claws of gryphons, razors nails, the nature of the genitals is fire; now with these all the lewd shall enjoy the infernal embers, which shall be their bed.

¹³² Wrathful: strong feeling of annoyance, dissatisfaction or hostility.

¹³³ Voracious: in want of food and devouring great quantities of food, having an intense appetite, selfish desire for something.

¹³⁴ Lazy: unwilling to work or use energy, reluctant to work, to effort; who usually exhibits physical or intellectual laziness.

¹³⁵ Lewd: crude and offensive in a sexual way (also lustful; having or showing strong feelings of sexual desire).

The covetous ¹³⁶ descends to the 5th centre to suffer from extreme poverty like the rich reveller suffered. For greater torment, the demons will give him what he desires, but once in his hands, other demons will snatch him violently with these words, 'Remember you didn't give out of love for God, so now God doesn't want you to receive.' How unhappy when he will find himself in this state of constant penury; he will remember his past abundance, how he could have acquired eternal delights with the goods he had.

The envious who irritated here at the good of his neighbour, and rejoiced at his trouble, descends to the 6th centre where he will be irritated by the fangs of a great number of infernal serpents. All things to Sheol will seem to him happy with his torment and lamenting that he does not descend to the 7th center, even if the damned are incapable of all joy. The justice of God will make this seem like a dream to the wretched envious so that they suffer rejection: where there is absence of pleasure, all will seem to be amused by the trouble of the wretched envious and moaning that they have no worse.

The arrogant, ¹³⁷ the loftiest heart, will be plunged in the lowest centre, passing through the above centres to endure all pains therein. As they sought here to be higher than God by working in their own way contrary to the command of God, refusing anyone above them: even there they will be put under the feet of satan and his devils to be trampled like grapes to make wine, constantly mocked and despised by demons. ^{2Enoch 8}

There is in this cursed place a general punishment common to all the centres like a mixture of various grains which compose a bread: fire, ice, thunderstorms, lightning, sulphur, heat, cold, wind, frenzy, terror, all united in the justice of God, without the cold tempering the hot, nor the fire the ice, so that each one gives torment to the miserable sinners. ^{1Enoch 27}

Unbelievers will stay in this cursed place forever: if the world would be filled with millet grains and a bird takes one grain every 100 years to empty the world, unbelievers could go to Paradise and rest in joy when it would be emptied. But here is not this hope; their torment cannot have an end since they did not want to end their sin for love of God. Believers will be comforted because their torment will come to an end.

The disciples were frightened to hear this and said:

— The faithful must go to Sheol?

— Everyone, whoever it is, must go to Sheol. Truly, the holy ones and the prophets of God will go to see the punishment without suffering it, and the believers to suffer only the fear. What shall I say... I tell you, when the Messenger of God will go there to behold the justice of God, Sheol will tremble in his presence and because he had flesh, anyone who had flesh and being under sanction will be without sanction as long as the Messenger of God is there to behold the Sheol: he will stay the time it takes to close and open your eyes. God will do this so that all creatures will know that they have benefited from the Messenger of God. When he will go there, all the demons will scream and seek to hide under the burning embers, saying to each other:

— Flee, flee. Our enemy worthy of praise comes here.

Hearing this, satan will smite his face with both hands and scream:

— You are nobler than me and it is done unjustly to my detriment.

As for the believers who are in the 72 rows, those of the last two rows will stay in Sheol 70,000 years for having had faith without good works, the ones to have been sad at the good work, others for having rejoiced at the evil. After these years, the angel Gabriel will come to Sheol and will hear them say:

— Worthy of praise, where is your promise that you made to us, that those who have your faith will not remain forever in Sheol?

The angel of God will return to Paradise, and approaching the Messenger of God with respect, he will tell him what he heard. The Messenger shall speak to God, saying:

— Lord my God, remember the promise you made to me your servant that those who have received my faith will not stay forever in Sheol.

— My friend, God will answer, ask what you want, I will give you everything you ask.

— Lord, shall say the Messenger of God, some believers have been in Sheol 70,000 years, where is your mercy, Lord... Lord, I pray you to release them from these bitter punishments.

¹³⁶ Covetous: having a great desire to possess something belonging to someone else.

¹³⁷ Arrogant: having or revealing an exaggerated sense of one's own importance or abilities.

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God will command the four favourite angels of God to go take all those who have faith in his Messenger out of Sheol and take him to heaven.¹³⁸ They will do so. That will be the advantage of the faith of the Messenger of God: those who will believe in him, even if they have not done good works, but as they died in this faith they will go to Paradise after the chastisement which I spoke.



138 Early in the morning, the men of the city with the women and children went to the house where Jesus and his disciples were and begged him:

- Sir, have mercy on us... The worms have eaten the grain for this year; we will not have bread in our land this year.
- What fear is yours... Do you not know that Eliah, the servant of God, did not eat bread during the three years of persecution of Ahab, eating only herbs and wild fruits? David the prophet of God, our father, ate bread twice during the two years of persecution of Saul, eating only wild fruits and herbs.
- Sir, they were prophets of God, nourished with spiritual delight, they endured well; but how will these little ones do? The men answered.

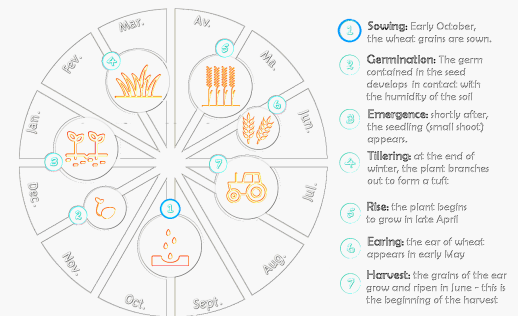
By showing Jesus the multitude of their children, he had mercy on their misery, and said:

- How long is it before harvest?
- Twenty days, they answered.
- Let's give ourselves to prayer and fasting during these 20 days because God will have mercy on you. Verily, I say to you, God caused this shortage because here began the madness of men and the sin of Israel when they said I was a god.

On the morning of the 20th day, after fasting for 19 days, they saw the fields and the hills were covered with ripe ears. They immediately ran to Jesus and told him everything. When he heard it, Jesus thanked God then said:

- Go and gather the bread that God gave you brothers!

The men gathered so much grain that they didn't know where to store it, and this thing was cause of plenty in Israel. The citizens took advice to establish Jesus as their king; knowing this, he fled from them and the disciples tried hard to find him for 15 days.



139 Jesus was found by Jacob, Joan, and he who writes, who said in tears:

- Master, why did you flee from us? We looked for you crying yea; all the disciples look for you in tears.
- I fled because I knew that a host of demons were preparing for me; you will see that in a short time. The chief kohanim with the elders of the people will rise up against me and will obtain the authorisation of the roman governor to kill me because they will fear that I want to usurp the kingship on Israel. Moreover, I shall be **BETRAYED** by one of my disciples and sold as Joseph was sold in Egypt.¹³⁹ The righteous God will make him fall as David the prophet said:

- He will make him fall into the pit of he who spreads a snare for his neighbour. ^{Psalms 7.16}

God will save me from their hands and he will take me out of the world.

Jesus comforted his three frightened disciples:

- Do not fear, none of you will betray me.



They were relieved. The next day, 36 of the disciples of Jesus came back two by two. While he stayed in Damascus waiting for the others, everyone mourned knowing that he should leave the world. He said:

- How unhappy is he who walks without knowing where he goes. More unhappy is he who knows how to reach a good hostelry and who is able to do it, but willingly stays on the muddy road in the rain at the peril of robbers.

¹³⁸ The name of the city from that day is lehovah shamah שְׁמֵהּ יְהוָה (Ezekiel 48.35).

¹³⁹ Joseph was sold twice.

Brothers, is this world our NATIVE COUNTRY, tell me? Surely not. The first man was cast out into the world and exiled to suffer therein the punishment of his error. What exiled man does not aspire to return to his rich homeland when he finds himself in poverty? Reason denies it, but experience proves it.

140 He who expects nothing to receive from the romans, foreign to our law, surely he does not want to leave his homeland with everything he has, to go and live in Rome and never return. And much less when he is found to have offended Caesar. Do you believe, men, that I am come into the world with a privilege which no man has had, nor will even the Messenger of God have since our God did not create man to place him in the world but rather to place him in Paradise.



Those in love with the world do not think about death nay; when someone speaks about it, they don't listen to him speak. Verily I tell you, even so Shlomoh the prophet of God shouts with me:

- How bitter is the remembrance of death to those who rest in their riches. Ecclesiastes 5.13

I'm not saying this because I have to die, since I'm sure now that I will live near the end of the world.¹⁴⁰ I will tell you so you can learn to die. As God lives, anything done poorly, even once, shows that practice is necessary to get it right; see how soldiers train with each other in peacetime as at war. How can man die from a good DEATH if he does not learn to die well? The prophet David said:

- Precious is the death of the holy one in the sight of the Lord. Psalms 116.15

Do you know why? As all rare things are precious, rare are those who die well, and their death is precious in the sight of God, our Creator. As surely as a man begins something, he prepares to finish it alike. But he endeavours¹⁴¹ that the form has a beautiful result. How miserable he who prizes more his shoes; he cuts the cloth, measures it carefully before cutting, cuts it, then sew it carefully. As his life is to be born to die, for only he who is not born does not die, why men do not want to measure their life with death, what is the reason? See those who build, how they look the base of each stone before placing it, to measure if it is straight so that the wall does not fall; what a wretch if what he builds in his life falls into greater ruin because he does not look at the foundation of death.

141 Tell me, when a man is born, how is he born? Surely he is born naked. And when he is laid dead underground, what is the advantage of this piece of cheap linen in which we wrap him? Is it a reward the world is giving him? Now, if the resources of a work must necessarily be allocated from start to finish for the work to come to a good end, how will end the man who cumulates earthly goods? He will die as David the prophet of God said:

- The sinner will die a most evil death. Psalms 55.15

If a sewer threaded beams instead of thread, would the work come to an end? He would surely work in vain in contempt of his neighbours. Now, can man see that he does that continually when he cumulates earthly goods? The beams of earthly goods can not be threaded in the needle of the death, but in his madness, man endeavours constantly to make the work succeed, but in vain. He who doesn't believe my word, let him gaze at the tombs where he will find the truth and become wise beyond all others: if he studies the book of the tombs, he will find the true teaching of his salvation with the fear of God; he will beware of the flesh, of the sense and of the world seeing that human flesh is reserved for worms to feed.

Now, if a road was such that walking in the middle a man would go safely, but walking on the sides he would break his head: if you see men fighting and trying to imitate each other to be near the side, and kill themselves, what would you say, tell me? What amaze will be your, you would surely say 'they are mad and wild,' and if they are not wild 'they are desperate.'

- Even so is it true, the disciples answered.

Jesus wept.

- Verily, even so are those in love with the world. When they will live according to the reason which stands at the center of man, they will follow the law of God and be saved from eternal death. But those who follow the flesh and the world are wild and cruel enemies of themselves, trying to live the most arrogant and the

¹⁴⁰ He shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate even until the consummation.

¹⁴¹ Endeavor: try hard to do or achieve something (Daniel 9.27).

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most lustful than the other.



End Notes:

- ^a *Text add.:* M~hamad. § (Arabic) أحمد, ahmad, magnify. | Qu'ran 14.7 – Only Allah is worthy of praise.
- ^b *Text add.:* May it please G~d that I behold not that monster on that day.
- ^c *Text add.:* Ishm~el.
- ^d *Text add.:* The whole world deceived by satan said that I was thy son and thy fellow.
- ^e *Text add.:* J~sus was angry and with anger rebuked him, saying: Begone and depart from me, because thou art the d~vil and seekest to cause me offence! And he threatened the eleven, saying: Woe to you if ye believe this, for I have won from G~d a great curse against those who believe this. And he was fain to cast away P~ter; the eleven besought J~sus for him, who cast him not away, but again rebuked him, saying: Beware that never again thou say such words, because G~d would reprobate thee! P~ter wept, and said: L~rd, I have spoken foolishly: beseech G~d that he pardon me. Then said J~sus: If our G~d willed not to show himself to M~ses his servant, nor to El~jah whom he so loved, nor to any prophet, will ye think that G~d should show himself to this faithless generation? But know ye not that G~d hath created all things of nothing with one single word, and all men have had their origin out of a piece of clay? Now, how shall G~d have likeness to man? Woe to those who suffer themselves to be deceived of s~tan! And having said this, J~sus besought G~d for P~ter, the eleven and P~ter weeping, and saying: So be it, so be it, blessed L~rd our G~d. | *Quote from the Gospel of Thadai 5:22 He began to teach them that the Son of man must suffer many things, and be rejected by chief priests and the scribes, and be killed, and after three days rise again. And Peter took him, and began to rebuke him angrily. But he turned and rebuked Peter, saying: Get behind me, satan, for you are not on the side of God, but of men.*]
- ^f *Text add:* As for me, I am now come to the world to prepare the way for the messenger of God, who shall bring salvation to the world. But beware that you be not deceived, for He will not come in your time, but will come some years after you, when at that time God will have mercy on the world, and so he will send his messenger, over whose head will rest a white cloud, whereby he shall be known of one elect of God, and shall be by him manifested to the world. He shall come with great power against the ungodly, and shall destroy idolatry on the earth. And it rejoice me because that through him our God shall be known and glorified, and I shall be known to be true; and he will execute vengeance against those who shall say that I am more than man. Verily I say to you that the moon shall minister sleep to him in his boyhood, and when he shall be grown up he shall take her in his hands. Let the world beware of casting him out because he shall slay the idolaters, for many more were slain by Moshe, the servant of God, and Joshua, who spared not the cities which they burnt, and slew the children; for to an old wound one apply fire. He shall come with truth more clear than that of all the prophets, and shall reprove him who use the world amiss. The towers of the city of our fa~ther shall greet one another for joy: and so when idolatry shall be seen to fall to the ground and con~fess me a man like other men, verily I say to you the messenger of God shall be come.
- ^g *Text add:* Every 100 years.
- ^h *Text add:* 100 years.
- ⁱ *Text add:* 100 times.
- ^j *Text add.:* from the south.
- ^k *Text add.:* or a fistula to heal without unguent, or a man to defend himself without movement or weapons, or sail without rudder, or pre~serve dead flesh without salt



Visions of the Knight Tondal (Gand and Valenciennes 1475)

Before the time of Dante [1265–1321], the visions of the Irish wandering knight were very widespread; they were published in Latin around 1149 in Regensburg AL, by an Irish monk named Marcus: his text was translated into fifteen languages during three hundred years. The French translation dated of March 1475 was produced for the privilege of Margaret of York (Duchess of Burgundy, wife of the reckless Charles), and presents twenty terrifying scenes: the house of phristinus where gluttons and fornicators are tormented by the flames and infernal monsters; the torments of non-chaste monks and nuns; the torments of the proud; the torments of the murderers; the torments of unbelievers and heretics; the door of Hell; the beast; the forge and more. While visiting a friend (to collect a debt), the young knight Tondal fainted and an angel took him on a journey in Hell to the gates of heaven, protecting him from the demons of torment where he saw the terrifying chastisements of sin. Then they went to heaven and met with those who benefit from the salvation of redemption. At the end of the journey, back to him, Tondal realized his sins and kept a penitent life until death.

← House of phristinus (*pristine*, purification)
Source : Paul Getty Museum



← Burrato di Gerione (infernial beast)
Overview of Hell, Manetti 1506

Male bolge circhio VIII – Miglia | Evil ditches VIII - Miles

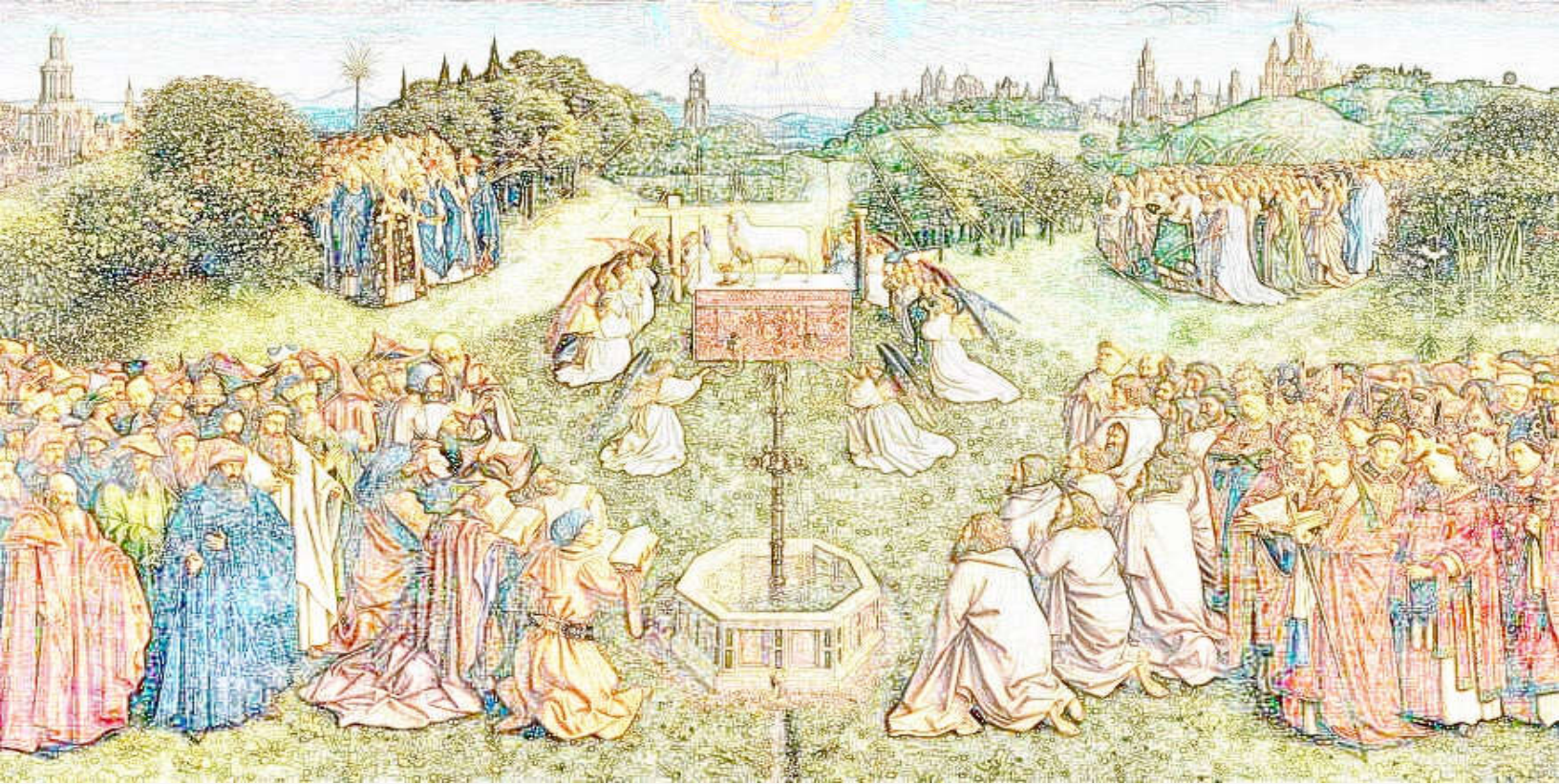
<i>Ruffiani</i>	Pimps
<i>Lusinghieri</i>	Flattering
<i>Simoniaci</i>	Profanes (selling of ecclesiastical privileges)
<i>Indovini</i>	Diviners
<i>Baratery</i>	Avaricious
<i>Hypocriti</i>	Hypocrites
<i>Ladri</i>	Thieves
<i>Ingannatori</i>	Deceivers
<i>Scisimaciti</i>	Schismatics (scandal, discord)
<i>Falsatori</i>	Forgers (falsifiers)

Pozzo | Water well

Tomba | Tomb

Voi vedete come girano questi dieci fossori, & come egli includono luno laltro, & per il numero segnato di miglia uno, & tre quarti in questo primo & maggiore voi havete a ricordarliche

Voi vedete come girano questi dieci fossori, & come egli includono luno laltro, & per il numero segnato di miglia uno, & tre quarti in questo primo & maggiore voi havete a ricordarliche | You see how these ten ditches turn, & how include each other, & by the number marked by one, & three quarters in this first & major you have to remember



THE TRAITORS

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When Judas the traitor saw Jesus turn away, his hope of becoming powerful in the world was lost. Since he was carrying the purse for Jesus, where was kept all that was given to him for the love of God, he hoped to become a powerful man if Jesus would become king of Israel. His hope lost, he said to himself: 'If this man was a prophet, he would know that I steal his money and that I don't believe in him, he would lose patience and cast me out of his service. If he was wise, he would not turn away from the honour that men¹⁴² wanted to give him. It will be better that I make arrangement with the chief kohanim, the scribes and pharisees, and see how to give him up into their hands, and then I shall be able to obtain something.'

This resolution made, he reported to the scribes and pharisees what happened in Nain; so they took counsel with the high kohen, saying:

- What are we going to do if this man become king? Surely he intends to reform the worship of God after the ancient tradition, and we will not pass since he can not make with our rituals.
- How are we going to pass under the kingship of such a man? Surely we will all perish with our children, and being cast out of our function we will have to beg for our bread.
- Praised be God that we have a king and a governor foreign to our law,¹⁴³ who do not care about our law, as we do not care about theirs; we can do whatsoever we like, and even if we sin, our God is so merciful that he is appeased with sacrifice and fasting.
- But if this man becomes king, he will not appease unless he sees the worship of God according to Moshe's writing.^a

After he heard them, the high kohen replied that he must need to deal with Herod and with the governor, saying:

- We can do nothing without the soldiers because people are very inclined to him. May it please God that we can accomplish this matter with the soldiers.

Having taken advice from each other, they plotted to take Jesus at night after the governor and Herod agreed.

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All the disciples came to Damascus by the will of God, and on that day, more than any other, the traitor Judas showed some pain in having suffered from the absence of Jesus. Jesus said:

- Let everyone beware of the one who strives to give you tokens of love without reason, as if God took away

¹⁴² Lit. God.

¹⁴³ The stranger that is within you shall get up above you very high; and you shall come down very low. He shall lend to you and you shall not lend to him; he shall be the head and you shall be the tail (Deuteronomy 28.43).

The Sefer of Jesus

our understanding so that we would not know for what purpose he is doing this.

When all the disciples came, Jesus said:

— Let's go back to Galil as the angel of God told me that I needed to go.

Jesus arrived in Nazareth on the shabat morning, and all the citizens who recognized Jesus desired to see him. A publican name Zachai,¹⁴⁴ being of small stature and not able to see Jesus because of the great multitude, he climbed to the top of a sycamore and waited for Jesus to pass on the way back from the synagogue.



Sycamore Fig

Arrived at this place, Jesus looked up and said:

— Zachai, come down. I will stay in your house today.

The man came down with joy and prepared to receive Jesus with a splendid feast. The pharisees murmured and said to the disciples of Jesus:

— Why does your master go out to eat with tax collectors and sinners?

— What is the reason why the doctor goes to a house? Tell me and I will tell you why I am come here.

— To heal the sick, they answered.

— You say the truth. The whole do no need medicine but only the sick. As God lives ⁱⁿ whose presence my soul stands, God sends his servants and prophets into the world to sinners to repent, he does not send them for the sake of the righteous, because they don't need to repent, for who is clean does not need a bath. Verily I say to you, if you were TRUE PHARISEES, you would be glad that I come to sinners for their salvation. Tell me, do you know how and why the world began to receive pharisees? I will tell you as you do not know it. Hear my words.

Enoch,¹⁴⁵ a friend of God, walked in truth with God with no interest for the world, was ravished into Paradise and he stays there until the Judgment; and when the end of the world¹⁴⁶ approaches he will come back to the world with Eliah and another.¹⁴⁷ Knowing this, men began to seek their Creator God out of a desire for Paradise. Pharisee strictly means to seek God in the language of Canaan, where the mockery against good men began; since canaanites indulged in the worship of human-made idols and mocked those of our people who were separated from the world to serve God, and when they saw one, they said 'pharisee,' which means he seeks God, as if they said 'madman who has no idol figure and worships the wind, come and serve our

¹⁴⁴ Lit. Zacchaeus.

¹⁴⁵ חנוך Hanok (Genesis 5.18). | Enoch was born on the 6th of Tsivan (Sivan, Hebrew calendar) and lived 365 years: he was taken to heaven on the 1st Tsivan for 60 days and wrote the description of all the Creation that the Lord had made in 366 books and gave them to his sons while he was on earth 30 days. He was taken to heaven on Tsivan, the same month and the same day he was born (2Enoch 68.1, Morfill p.83). The last remaining books are The Book of Enoch (1Enoch) translated from Geez by Professor Dillman, published by Charles 1893, and the Secrets of the Book of Enoch (2Enoch) translated from Slavonic by Professors Morfill and Sokoloff, published by Charles 1896. (Note: The Hebrew Book of Enoch or 3Enoch is not from Enoch).

¹⁴⁶ End of the 5½ days from Adam to Jesus (see The Book of Adam and Eve, book 1, chap.3, Malan 1882).

¹⁴⁷ Mark 9.4

gods.' Verily I say to you, all the holy ones and prophets of God have been indeed pharisees, not by name as you are; they sought their Creator God in all their acts, having quit the cities and their own goods for the love of God, which they sold and gave to the poor for the love of God.

145 As God lives, in the time of Eliah, the friend and prophet of God, there were 12 mountains inhabited by 17,000 pharisees and not a single reprobate was found; all were elected by God even if they were so many. Now that Israel has more than 100,000 pharisees, may it please God that there is one elected in 1,000.

— Would we all be reprobate then, the pharisees responded outraged, so you hold our belief in reprobation?

— I do not hold in reprobation but in approbation the belief of true pharisees, and I am ready to die for it. Come let's see if you are pharisees. At the demand of his disciple Elisha, Eliah the friend of God wrote a little book where he included all human wisdom with the law of our Lord God.

The pharisees were confused when they heard the name of the book of Eliah because they knew that no one observed such a doctrine with their rituals. They wished to leave on the pretext of unfinished business.

— If you were pharisees, you would leave any other business to attend this one, for the pharisee seeks God alone.

Confused they tarried and listened to Jesus.

— So begin the little book of the servant of God.

Eliah writes this to all of them who desire to walk with their Creator God.

- He who wish to learn much fear little God; he who fears God is satisfied to know only what God wants. 
- Those who seek fine words do not seek God and do not reprove our sins. 
- Those who seek God let them shut the doors and windows of their house, because the master doesn't bear to be found outside his house where he is not loved; keep your senses and your heart shut because God is not outside of us in this world where he is hated. 
- Those who seek to do good work let them take care of themselves, because it is not useful to win the whole world and lose one soul. 
- Those who seek to teach others let them live better than others, because nothing can be learned from someone who knows less, how will the sinner amend his life if he listens the teaching of someone worse than him. 
- Those who seek God let him flee the conversation of men, because Moshe being alone on Mount Sinai found God and spoke to him as a friend who speaks with a friend. 
- Those who seek God let him go out once every 30 days where the men of the world are, because in one day can be done the good work of two years for he who seeks God. 
- When he walks let him not look but at his own feet. 
- When he speaks let him not speak but what is necessary. 
- When they eat, let him get up from the table still hungry, thinking every day not to reach the next, spending his time as he who breathes out. 
- Let one garment of beast skin suffice. 
- Let the lump of earth sleeps on the naked earth, let two hours of sleep suffice each night. 
- Let him hate no one but himself, condemn no one but himself. 
- Let them stand in such fear in prayer as if they were at the judgment to come. 

Now do this in the service of God with the law that God gave you through Moshe, for thus you will find God; in every time and place you will feel that you are in God and God in you.

This is the little book of Eliah, pharisees. I tell you again, if you were pharisees you would have had joy that I entered here, because God has mercy on sinners.



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- Sir, Zachai said, behold I will give fourfold all that I have received by usury for the love of God.¹⁴⁸
 - This day has salvation come to this house. Verily verily, many publicans, sinners, and harlots, will go into the Kingdom of God, but they that account themselves righteous will go into eternal flames.
- At that, the pharisees left in INDIGNATION. Jesus said to his disciples and to those who converted through repentance:

- There was a father who had two sons, the younger said:
 - Father, give me my portion of goods.

His father gave him. And having received his portion he departed and went to a far country; he wasted all his substance there with courtesans and living luxuriously. Afterwards a mighty famine arose in this country such as the wretch went to serve a citizen who placed him to feed the pigs on his property. by feeding them, he appeased his hunger in the company of pigs by eating acorns. Then he came to himself, saying:
 - Oh, how many people in my father's house have the abundance of feast and I am starving here. I will stand and go to my father's and say to him, 'Father, I have sinned in heaven against you; do with me as you do with one of your servants.'
- The poor man left and it happened that his father, seeing him from afar, was moved with compassion for him and went out to meet him. When he got near him, he grabbed him and kissed him. The son bowed saying:
- Father, I have sinned in heaven against you; do with me as you do with one of your servants, I am not worthy to be called your son.
 - Son, do not say this, the father answered. You are my son and I will not bear you to be in the condition of my slave.
- He called his servants and said:

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- Bring new robes here to cloth my son, give him new shoes and give him the ring on his finger; and kill the fat calf at once so that we will make merry, because my son was dead and has now come back to life, he was lost and now he is found.
- While they were rejoicing in the house, behold the eldest son came home, and as they were rejoicing inside, he marvelled and called one of the servants to ask him why they were rejoicing so well. The servant replied:
- Your brother came back, so your father killed the fat calf and they are making merry.
- The older son was very angry when he heard this and did not want to enter the house. Therefore, his father went out and said to him:
- Son, your brother came back. Come and rejoice with him.
- The son answered with indignation:
- I have always served you with good service and yet you never gave me lamb to eat with my friends. But as for this worthless one who left you, wasting his entire portion with courtesans, now that he has come, you have killed the fat calf.
 - Son, you are always with me and everything is yours; but this one was dead and is alive again, he was lost and now he is found, so we must need to make merry, the father answered.
 - Go ahead and triumph, I will not eat at the table of a fornicator, said the older son more angry, leaving his father without even receiving a coin of money.
- As God lives, even so there is joy among the angels of God over a single sinner who repents.



- Jesus left after they have eaten because he intended to go to Judah. The disciples said:
- Master, do not go in Judah because we know that the pharisees took advice against you with the high kohen.
 - I knew it before they did it, but I am not afraid because they cannot do anything contrary to the will of God. Let them do what they want because I don't fear them but God only.

¹⁴⁸ Zacheus of Jericho accompanied them (disciples) awhile, after which he returned home, gave up his business, sold all that he had, bestowed the proceeds upon the poor, and went with his wife to another place, with whom he henceforth lived in continency (The Life of Jesus Christ from the visions of Emmerich vol. 3).

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Tell me if the pharisees of today are pharisees who serve God? Surely not. Verily I say to you, there's nothing worse here on earth than a man who hides his wickedness under a profession and under a religious garment. I will tell you an example of the PHARISEES OF OLD time so that you may know the present ones. Because of the great persecution of idolaters in Eliah's time, more than 10,000 prophets and true pharisees were killed in a year. When this holy congregation of pharisees dispersed after the departure of Eliah, two pharisees went to live in the mountains; one remained 15 years without knowing his neighbour who was only an hour's walk away. See if they were inquisitive. It happened that a drought occurred on these mountains, both began to seek water and found each other. The older one spoke first because it was their practice that the elders had to speak before the others and they considered it a great sin for a young man to speak before an old man.

- Brother, where do you dwell?
- Pointing the dwelling with his finger, the younger answered:
- Dwell here.

They were near the dwelling of the younger.

- Brother, how long have you lived here?
- Fifteen years, the younger answered.
- Perhaps you came when Ahab killed the servants of God.
- Even so, the younger replied.
- Brother, do you know who the king of israel is now?
- It is God who is king of Israel, for the idolaters are not kings but persecutors of Israel, the younger said.
- It is true. But I meant who is the one persecuting Israel now?
- Israel's sins persecute Israel, because if they had not sinned, idolatrous princes would not have been raised against Israel.
- Who is this unfaithful prince whom God sent to punish Israel?
- How should I know since I have seen no other man than you for the past 15 years, and no letter will be sent to me because I cannot read.
- How new your sheepskin is... Who gave it to you if you haven't seen any men?

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- He who kept the clothes of the people of Israel well for 40 years in the desert kept my skins as you see, the younger answered.

The elder realized that the younger was more perfect than him who dealt with men every year. So that he can have his conversation, he said:

- Brother, I have the psalms of David in my house; since I know how to read and you don't, come so I give you a read each day and make plain to you what David said.
- Let's go now, the younger answered.
- Brother, it is now two days since I have not drunk water; let's seek a little water, said the elder.
- Brother, it is now two months since I have not drunk water; let's go see what God says by his prophet David, for the Lord is capable to give us water.

They returned to the dwelling of the elder and found a spring of fresh water at the door.

- Brother, you are a saint of God; God gives this spring for your sake.
- Brother, you said this in humility, answered the younger. It is certain that if God does this for my sake, he would have made a spring near my dwelling that I should not go searching for. I confess you that I sinned against you when you said you were two days searching for water without drinking, and I was two months without drinking: I felt exaltation in me as if I were better than you.
- Brother, you say the truth, you did not sin.
- Brother, you have forgotten what said Eliah our father, 'He who seeks God should condemn himself alone.' He did not write it so that we would know it but rather so that we would surely observe it.
- It is true, and our God has forgiven you, said the elder, perceiving the truth and justice of his companion.

That said, he took the psalms and read what our father David said:

- I will set a watch on my mouth lest my tongue incline to the words of iniquity and excuse my sin with excuse.¹⁴⁹
 - Here the elder made a speech on the tongue, then the younger left. They were ten more years before they found each other since the youngest had changed his dwelling. So when he found him, the elder said:
 - Brother, why did you not return to my dwelling?
 - Because I have not yet learned well what you told me, the younger answered.
 - How can it be seeing that 15 years have passed?
 - As for the words, I learned them in an hour and I have never forgotten them but I have not yet observed them. What is the purpose of learning too much and not observing? Our God does not seek our intellect to be good but rather our heart, and on the Day of Judgment he will not ask us what we have learned but what we have done.
 - 150 – Brother, do not say so, for you despise the knowledge that our God wants to be prized.
 - How shall I speak now so as not to fall into sin, for your word is true and also mine. I say that all that a man learns is to observe it, not to know it; who knows the commandments of God written in the law must observe them if he wants to know more, the younger answered.
 - Brother, tell me who did you talk to find out that you haven't learned everything I said?
 - Brother, I speak to myself. I place myself every day before the judgment of God to give account of me, and I always feel within me an excuse for my faults, the younger answered.
 - Brother, what faults do you have if you are perfect?
 - Brother do not say so, answered the younger. I stand between two great faults; one is that I do not know myself as the greatest of sinners, the other I do not wish to do penance for it more than other men.
 - How should you know yourself to be the greatest of sinners if you are the most perfect?
 - The first word my master said to me when I took the clothing of pharisee was that I should consider mine own iniquity and the goodness of other; in doing so I should perceive myself to be the greatest of sinners.
 - Brother, whose faults or whose goodness do you consider on these mountains since there are no men here?
 - I should consider the obedience of the sun and the planets that serve their Creator better than me, but I condemn them either because they do not give the light that I wish, or because their heat is too great, or there is too much or too little rain on the ground, the younger answered.
 - Brother, where did you learn this doctrine that I hear now at 90 years old, 75 years since I became a pharisee?
 - Brother, you said this in humility; you are a saint of God. Yet I answer you that our Creator God does not look at time but at the heart. At 15 years old, David, the youngest of his six other brothers, was chosen king of Israel and he became prophet of the Lord our God, answered the younger.
- These men were true pharisees. May it please God that we would be able to have them for friend on the Day of Judgment.



151 While Jesus was on a boat, the disciples were sorry for forgetting to bring bread, but Jesus rebuked them:

- Beware of the LEAVEN of the pharisees of today, because a little would spoil a mass of meal.
- What leaven could we have if we have no bread? The disciples said one to another.
- Men of little faith, have you already forgotten what God worked in Nain where there was no sign of grain; how many ate and were satisfied with five loaves and two fishes? Lack of trust in God and thinking of oneself is the leaven of the pharisees that has corrupted the pharisees of today; it has also corrupted Israel since ordinary people, unable to read, do what they see the pharisees do because they hold them to be holy. Do you know what the true pharisee is:
 - he is the oil of human nature; as oil stays at the top of every liquor, so the goodness of the true pharisee stays at the top of all human goodness;
 - he is a living book that God gives to the world; anything he says and does is in accordance with the law of

¹⁴⁹ Psalms 141.3 and 39.1.

The Sefer of Jesus

God, and whoever does what he does observes the law of God;

- the true pharisee is the salt that does not let human flesh to putrefy from sin; because anyone who sees him is brought to repentance;
- he is a light which lights the way for the pilgrim; anyone who considers his poverty with his penance perceives that we must not close our heart in this world.

The false pharisee makes the oil rancid, corrupts the book, putrefies the salt, and darkens the light: beware not to do like the pharisee of today if you don't want to waste away.



152

When Jesus came to Jerusalem and entered the Temple on shabat, the soldiers went to tempt him and take him. They said:

- Master, is it permissible to wage war?
- Our faith tells us that our life on earth is a continuous **C O N F L I C T**.
- Do you intend to convert us to your faith, that we abandon the multitude of our gods to follow your one God whom no one can see or know where he is, if perhaps he is in useless. In Rome alone there are 28,000 gods we can see, said the soldiers.
- If I had created you as our God created you, I would seek to convert you.¹⁵⁰
- How has your God created us if we don't know where he is? Show us your God and we will become jews, they answered.
- I could show him to you if you had eyes to see, but since you're blind I can't show him to you.
- The honour that this people give you must have removed your understanding, because each of us has two eyes on the head and you say that we are blind, the soldiers answered.
- Carnal eyes only see gross and external things; you are only able to see your idols of wood, silver and gold that can't do nothing. But we, from Judah, have the eyes of the Spirit who trusts and fears our God, and so we can see our God in every place.
- Beware how you speak, if you disdain our gods we will hand you to Herod who will avenge our gods that are all-powerful, the soldiers answered.
- If they are all-powerful as you say, pardon me because I will worship them.

Hearing this the soldiers rejoiced and began to praise their idols.

- There is no need here for words but for acts: let your idols create one fly and I will worship them.

The soldiers were disappointed and did not know what to say.

- As surely as they cannot make a single fly afresh, I will not renounce God who has created everything with a single word, whose Name alone frightens armies.
- Let's see this now we are willing to take you, they said stretching out their hands against Jesus.
- Adonai sabaot אֲדֹנֵי צְבָאוֹת! ¹⁵¹

The soldiers were at once rolled out of the Temple as wooden wine barrels are rolled to be washed; now their head and now their feet struck the ground without anyone touching them. They fled so frightened that they were never seen in Judah again. The kohanim and pharisees murmured among themselves:

- He has the wisdom of baal and ashtaroth, so he has done this in the power of satan.¹⁵²



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Jesus opened his mouth to say:

- Our God commanded that we should **N O T S T E A L** ¹⁵³ our neighbour's good, but this single command has been so much violated and abused that it filled the world with sin in such way that it will never be remitted

¹⁵⁰ The Spirit of the Lord Jehovah is on me: Jehovah has anointed me to proclaim good news to the poor, he has sent me to bind up the broken hearted, to proclaim freedom for the captives and release the prisoners from darkness, to open of the eyes to those who are bound, to proclaim the year of Jehovah's good pleasure, and the day of vengeance of our God etc. (Isaiah 61.1).

¹⁵¹ Lord of Host.

¹⁵² This is the word of the Lord to Zerubbabel: Not by might nor by power, but by my Spirit, says the Lord Almighty (Zechariah 4.6).

¹⁵³ Exodus 20.15, Leviticus 19.11.

as other sins. Any other sin that a man no longer does and expiates with prayers, fasts and alms, our powerful and merciful God forgives; but this sin will never be remitted without restoring what was wrongly taken.

- Master, a scribe said, how did theft fill all the world with sin? By the grace of God, few thieves can show themselves now because they are immediately hanged by soldiers.
- He who does not know the goods can not know the thieves nay. Verily I say to you, many steal without knowing that they do; this sin is greater than the others since the unknown disease is not healed.

The pharisees came near to Jesus, saying:

- Teach us master, since you are the unique to know the truth in Israel.
- I did not say, 'I am the unique to know the truth in Israel.' This word 'unique' appertains to God alone and no others: he is the Truth, he is the unique to know the Truth. If I said so, I would be a greater thief, I would be stealing the honour of God: if I said, 'I am the unique to know God,' I would fall into the greater ignorance of all. I tell you, you have committed a terrible sin by saying, 'I am the unique to know the truth,' and if you said that to tempt me, your sin is even greater.

As everyone kept calm, Jesus said:

- Though I am not alone to know the truth in Israel, I alone will speak; listen to what you asked. All things created appertain to the Creator such that nothing can claim anything: time, soul, body, goods and honour are all God's ownership. I say to you, if man doesn't receive them as God wills, he becomes a thief; or if he spends them contrary to what God wants, he is also a thief.

As God lives ¹⁵⁴ whose presence my soul stands, when you say, 'Tomorrow I will do that, I will say this, I will go there,' without God's will, you steal time; and greater thieves when you spend the best part of your time to please yourselves and not God, when spending the worse part to serve God, you are thieves indeed. He who commits a sin, in any form, is a thief: he steals the time of his own life and soul wherewith serve God and give it to satan, the enemy of God.

For the man who has honour, life, and thing:

- when his thing will be stolen, the thief's faculty will apply;¹⁵⁴
- when his life will be stolen, his life will be cut to death as the justice of God commands;
- but when the honour of the neighbour will be stolen, why won't the thief be put on the cross? Are things better than honour?

Truly, God commands to punish he who steals things and he who steals life, but he who steals honour will go freely? Surely not. It is because of the murmur¹⁵⁵ of our fathers that they did not enter the promised land but their children, and the serpents killed about 70,000 of our people because of this sin.¹⁵⁶ As God lives ¹⁵⁴ whose presence my soul stands, he who steals honour deserves greater chastisement than he who steals a man from his things and his life. And he who listens to the murmur is also guilty; one receives satan by his tongue, the other by his ears.

The pharisees were furious when they heard this, unable to challenge his speech



A doctor came near Jesus, saying:

- Good master, tell me why God did not grant grain of FRUIT to our forefathers knowing that they would necessarily fall? Surely he should have allowed them some or should not let them see. Man, you call me 'good' but you do wrong, because God alone is good. You are most wrong to ask why God did not work according to your brain; yet I will answer you all. I say to you, God our Creator does not conform to us in his work; so, it is not lawful for the creature to seek his own way convenient but rather the honour of God its Creator since the creature depends on the Creator, not the Creator on the creature. As God lives ¹⁵⁴ whose presence my soul stands, if God had granted everything to man, he would not have known how to be a servant of God but would rather consider himself a lord of Paradise; therefore the Creator, forever blessed, forbade him the food so that men remain subject to him.

Verily I say to you, he who has the light at his eyes sees clearly everything and draws light from darkness it-

¹⁵⁴ Lit. quando li sera robato, la facoltà sua sarà apicato il ladro.

¹⁵⁵ Murmur: grumble, mutter, grunt, rumble.

¹⁵⁶ Numbers 21.6

the pool of Siloe.' I went to wash and now I can see; blessed be the God of Israel!

When the born blind returned to the Beautiful Gate of the Temple, all Jerusalem was filled with the matter; he was brought to the chief kohanim while he was speaking of Jesus among the pharisees and the kohanim. The high kohen asked him:

— Man, were you born blind?

— Yea.

— Now, give glory to God, and tell us which prophet appeared to you in a dream and gave you light; was it our father Abraham, or Moshe the servant of God, or another prophet? For others cannot do such a thing.

— I saw neither Abraham nor Moshe nor any prophet in a dream, nor was I healed by him. As I was sitting at the door of the Temple, a man made me come near him, he made clay from the ground with his spit and put some of this on my eyes, and sent me to wash at Siloe's pool. I went to wash yourself and I came back with the light of my eyes.

— What is the name of that man?

— He did not tell me his name, but a man who saw him called me said to me, 'Go wash as this man said, he is Jesus the nazirite, a saint prophet of the God of Israel.'

— Maybe he healed you today on shabat?

— He healed me today.

— Now see how sinful this man is since he does 'not' keep shabat, the high kohen said.

— If he's a sinner, I don't know. I only know that I was blind and he gave me light.

The pharisees did not believe and said to the high kohen:

— Send for his father and mother who will tell us the truth.

They sent for the father and mother of the born blind and when they arrived the high kohen questioned them:

— Is this man your son?

— He is really our son, they answered.

— He said he was born blind and now he sees; how did it happen?

— He was really born blind, but we do not know how he received the light. He is of age, ask him and he will tell the truth.

By saying, 'He is of age,' the father and the mother of the born blind were afraid to speak because a decree was issued by the roman senate that no one should contest Jesus as prophet of the jews, under death sentence; this decree was obtained by the governor. Then they were dismissed. The high kohen said to the man born blind:

— Give glory to God and tell the truth. For we know that this man, whom you said healed you, is a 'sinner.'

— If he's a sinner, I don't know. But this I know, I did not see and he enlightened me. Surely from the beginning of the world until this hour, there has never been a born blind enlightened. And God does not listen to sinners.¹⁶⁰

— What did he do, the pharisees said, when he enlightened you?

The man born blind was amazed at their disbelief.

— I told you, why ask me again? Would you also become his disciples?

— You were entirely born in sin and you want to teach us, said the great Kohen with contempt. Go, become a disciple of such a man. We are disciples of Moshe because we know that God spoke to Moshe; but as for this man, we don't know where he came from.

They cast him out of the synagogue and the Temple, forbidding him to pray with the pure among Israel.

The man born blind went to find Jesus. He comforted him, saying:

— At no time have you been as blessed as you are now, blessed by our God who had spoken against the friends of the world through his prophet David our father:

¹⁶⁰ Now we know that God does not hear sinners but if any man be a worshipper of God, and does his will, him he hears (John 9.31). He who turns away his ear from hearing the law, even his prayer is an abomination (Proverbs 28.9). The Lord is near to all who call on him, to all who call on him in truth (Psalms 145.18).

The Sefer of Jesus

- They curse and I bless. ^{Psalms 109:28}

He also says by the prophet Micah:

- I curse your blessing. ^{Micah 3.5, Malachi 2.2}

For the earth is not so contrary to air, water to fire, light to darkness, cold to heat, and love to hate, as the will of God is contrary to the will of the WORLD.

- Great are your words, lord, the disciples answered. Tell us the meaning so that we understand.

When you know the world, you will see that I speak the truth, so you will know the truth in each prophet. Know that there are three types of worlds included in one name.

The 1st corresponds to the heavens and the earth, with water, air, fire, and all that is inferior to man; this world follows the will of God in all things, as David the prophet of God said:

- God gave them an order that they do not transgress. ^{Psalms 148:6, I Enoch 5}

The 2nd corresponds to all men, like a family's house stands, not by the walls. This world still loves God and aspires to God by nature; everyone aspires to God according to nature even if they are wrong in seeking God. Do you know why everyone aspires to God? Because every one of them aspires to infinite good without any evil and it is God alone. Therefore, God most merciful sent his prophets into this world for his salvation.

The 3rd world is the depraved condition of men to sin:

- which has converted into a law contrary to God, Creator of the world;
- which makes man become similar to the demons, enemies of God.¹⁶¹

Our God hates this world so bitter that if the prophets had loved this world... what do you think? Surely God would take away their prophecy from them. And what shall I say? As God lives  whose presence my soul stands, if the Messenger of God [Holy Spirit] would conceive love for this evil world, surely God would take away from him all that he gave him when he created him, to make him a reprobate, so greatly is God contrary to this world.

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- Great are your words, master; have mercy on us because we don't understand them, the disciples answered.
- Do you think perhaps God have created his Messenger to be a rival who intends to make himself equal to God? Surely not. But rather as his good slave, who does not want what his Lord does not want.



Everything God wants is far from SIN; sin is what God does not want. Verily verily I say to you, sin cannot rise in man only in the contrary of God. You are not able to understand this because you know nothing about sin.

Hear my words: if our high kohen with the kohanim and the pharisees persecute me because the people of Israel called me a god, they would do what please God and God would reward them, but they persecute me for the contrary; they don't want me say the truth how their rituals contaminate the books of Moshe and David, the friends and prophets of God and now they hate me and desire my death. Now God has them in abomination.¹⁶²

Tell me, when Moshe slew men and Ahab slew men, was it a murder in each case? Surely not:

- Moshe killed men to destroy idolatry and to preserve the true worship of God;
- Ahab killed men to preserve idolatry and to destroy the true worship of God.

For Moshe, the killing of men turned into a sacrifice, but for Ahab it turned into sacrilege: this same work produced two opposite effects. As God lives  whose presence my soul stands, satan would not be rejected from God if he had spoken to the angels to see how they loved God; he is reproved because he wanted to turn them away from God.

- How to understand, said he who writes, what the prophet Micah said about the lie that God ordered to be spoken by the mouth of false prophets, as written in the book of the kings of Israel?
- Barnabi, briefly relate everything that happened so that we can clearly see the truth.
- The prophet Daniel, who described the story of the kings of Israel and their tyrants, wrote this: The king of

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¹⁶¹ Whoever turns himself away from the remembrance of the beneficent God, We appoint for him a shaitan, so he becomes his associate (Qu'ran 43:36).

¹⁶² Because they rejected the truth.

The Sefer of Jesus

Israel joined the king of Judah to fight the reprobate amonites, sons of belial, said he who writes.¹⁶³ Now Josaphat king of Judah, and Ahab king of Israel, both seated on a throne in Samaria, 400 false prophets stood before them, saying to the king of Israel:

- Go against the amonites, God will deliver them into your hands, you will disperse Amon.
- Is there a prophet here from the God of our fathers? Josaphat said.
- There is only one, he is 'evil' so I keep him in prison because he always predicts evil about me, Ahab said.
He said, 'There is only one,' as testimony, since they killed as many as they found by Ahab's decree. As you said, master, the prophets fled to the top of the mountains where men do not live. Josaphat said:
- Let's see what he says, send him here.
Ahab ordered Micah to be sent there. He came with chains on his feet, his face disoriented like a man between life and death. Ahab asked him:
- Micah, speak in the Name of God, shall we go against the ammonites? Will God deliver their cities into our hands?
- Go up, go up, for you will go up prosperously and go down much more prosperously, Micah answered.
The false prophets praised Micah as a true prophet of God and broke his chains from his feet. Josaphat, who feared our God and had never bent his knees before the idols, asked Micah:
- For the love of the God of our fathers, tell the truth as you see the outcome of this war.
- I fear your face, Josaphat. I tell you, I see the people of Israel like a flock without shepherd, Micah said.
Ahab smiled and he said:
- I told you, this man only predicts evil and you didn't believe it.
- How do you know that, Micah?
- A council of angels assembled in the presence of God appeared to me, Micah answered. And I heard God say: 'Who will deceive Ahab to go against Amon and be killed?' One said one thing, another said another thing, and then an angel came and said: 'Lord, I will fight against Ahab; I will go put the lie in the mouth of his false prophets, so he will go and be killed. God said: 'Go now to do so, for you will prevail.'
The false prophets were furious and their chief smote Micah on the cheek, saying:
- When did the angel of truth depart from us and come to you, reprobate of God? Tell us when did the angel come to make us lie?
- You will know it when you flee from house to house for fear of being killed for having deceived your king, Micah answered.
- Seize Micah, Ahab said angry. Place the chains he had on his feet around his neck and keep him on barley bread and water until I return; for now I don't know what death I would inflict on him.
When they went to fight, the matter fell according to Micah's word. The king of the amonites said to his servants:
- See that you do not harm the king of Judah or the princes of Israel, but kill my enemy Ahab, king of Israel.
- Stop here Barnabi, it's enough for our purpose. Have you heard everything?
- Yea lord, the disciples answered.
The lie is definitely a sin, because the murder is a more serious one: the lie is a sin that appertains to he who speaks; murder appertains to he who commits it, but it is such that it also destroys man, the dearest thing that God has here on earth. The lie can be cured by saying the opposite of what has been said; murder has no cure, since it is not possible to give life back to the dead. Tell me then, did Moshe the servant of God sin by killing everyone he killed?
- God forbid, God forbids Moshe from sinning by obeying God's command, the disciples answered.
I say God forbids this angel from sinning by deceiving Ahab's false prophets with a lie; God received the killing of men as a sacrifice, as he received this lie as praise. Verily verily I say to you, he who thinks of submitting God to the law as men do, is mistaken as the child thinks his shoes the size of a giant. Understand that

¹⁶³ 1 Kings 18:25 | Amonites מְאֹנִי: descendants of Ben-Amin, son of Lot and his younger daughter (Genesis 19:38).

sin is only what God does not want and you will find the truth. As I say to you, God is not composed or changeable, he is also incapable of wanting and not wanting the same thing, otherwise there would be contradiction in him as well as suffering, and would not be infinitely blessed.



— How is to be understood, Philip answered, this saying of the prophet Amos:

— There is no evil in the city that God did not do. ^{Amos 3.6}

See here, Philip, what a danger to literally take the letter, as the pharisees do. They fabricated for themselves the 'predestination of God of the elect,' and they come to say that God is unfair, dishonest and liar, hateful of the judgment that must fall on them. I say that here, Amos the prophet of God speaks of the evil that the world call wickedness, for if he had used the language of the righteous, he would not have been understood by the people. All TRIBULATION is for good:

- either to purge the evil that has been done;
- or to prevent us from doing wrong;
- or to let men know the condition of this life so that we can love and aspire to eternal life.

If the prophet Amos had said, 'There is no good in the city that God did not do,' he would give despair to the afflicted who are in tribulation, while the sinners lived in prosperity; the worst part will be that, believing that satan has such authority, men would fear and serve him to avoid tribulation. Amos spoke as the roman interpreter does in the presence of the high kohen, giving no consideration to the words but the will of business of he who does not speak hebrew.

162 If Amos had said, 'There is no good in the city that God did not do,' As God lives ⁱⁿ whose presence my soul stands, he would have committed a grave error since the world holds for good only the iniquities and the sins committed on the path of vanity; men could do more wrong in believing there is no sin or wickedness which God has not done. At hearing this, the earth trembles.

When Jesus said that, a great earthquake occurred at once, causing everyone to fall as dead. Jesus raised them saying:

— Now see how I told you the truth. Suffice it to you that Amos said: 'God has done evil in the city,' talking as the world would speak of tribulations, which sinners call wickedness.



Let us now come to the predestination you wish to know. By the will of God, tomorrow I will speak to you on the other side, near the Jordan.

163 Jesus went with his disciples beyond Jordan, into the wilderness. When the midday prayer was done, he sat down near a palm tree, his disciples sat down under the shadow of the palm tree.

— Brothers, verily I say to you, PREDESTINATION is secret and will be clearly known only by one,¹⁶⁴ the one [Holy Spirit] the nations seek, for whom the secrets of God are so clear that those who will listen to his words when he comes into the world will be blessed: God will shade them with his mercy as this palm tree shades us yea, as this tree protects us from the burning heat of the sun, so also the mercy of God will protect from satan those who believe in him.

— Master, his disciples answered, who shall be the one of whom you speak, who shall come into the world?

— He is the Messenger of our God worthy of praise,^b who comes into the world like the rain causes the earth to produce fruit after a long period without rain; even so, he will occur good works among men because of the abundant mercy he will bring; he is a white cloud full of God's mercy, the mercy that God will spread on the faithful like rain.

164 Now I will tell you what little God has given me to know about this predestination. The pharisees say, 'Everything was predestined, and therefore the elect cannot be reprobated, and the reprobate can in no way be elected.' As if God only predestined good work on the path where the elect walk towards salvation; as if he predestined sin on the path where the reprobate walks toward damnation. Cursed be the tongue that said it

¹⁶⁴ [Unto us a child is born, unto us a son is given, and the government will be on his shoulder; his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace (Isaiah 9.6).] This show the Holy Ghost as the father of Jesus; they are so tightly bond together that only Jesus can describe him.

¹⁶⁵ Celestial house (see how the apostle Thomas build a palace in the Heaven in Apocryphal Gospels, Acts, and Revelations p.397, Walker 1870).

and the hand that wrote it, for it is the faith of satan. Let it be known that the pharisees of today are devoted servants of satan.

Predestination means an absolute will to end something for he who has the means in hand, because without the means, no one can destine an end: how can the house¹⁶⁵ be destined if it lacks stones and money for expenses, and even less if there is no land to set foot on? Surely no one. I say that predestination is like that too. By withdrawing free will from the law that God gives to man out of pure liberality, it is not predestination but abomination that we will constitute. The book of Moshe clearly shows that man is free; when God gave the law on Mount Sinai, he said:

— My order is near your heart in your will to observe it. Deuteronomy 30.10

Tell me, would it be right for king Herod to order an old man to rejuvenate and a sick man to get healthy and to make him die if he didn't?

— Herod would be the most unjust unbeliever if he gave this order, the disciples answered.

— Brothers, said Jesus with a sigh, these are the fruits of human tradition; they blaspheme by saying that God has predestined the reprobate not to become elect. This predestination takes away the right of the sinner not to sin, and deprives him of repentance. God commands the sinner not to sin, and if he sins to repent. Hear what God said by the prophet Joel:

165 — As I live, I do not want the sinner to die but seek that he should convert by repentance. Joel 2.13, Ezekiel 33.11

Would God then predestine what he does not want? Consider what God says and what the pharisees of our time say. Further God said by the prophet Isaiah:

— I have called but you have not hearkened to me. Isaiah 65.12

How much did God call... Hear how he said by the same prophet:

— I have spread my hands all the day to a people that does not believe in me and contradict me. Isaiah 65.2

When our pharisees say that the reprobate can not become elect, they say that the elect cannot be a reprobate, and that God laughs and mocks at men, showing white to a blind man and speaking in a deaf man's ears. Consider what our God said by the prophet Ezekiel:

— As I live, if the righteous forsakes his righteousness and does abominations, he will perish; I won't remember any more his righteousness which will abandon him and will not save him before me. Ezekiel 18.24

And of the vocation of the reprobate, God said by the prophet Hosea:

— I will call a people not elect; I will call them elect. Hosea 2.23

God is true and cannot tell a single lie; being true, God speaks the truth. With their teaching the pharisees of today altogether contradict God.

166 — How should it be understood, asked Adrie, what God said to Moshe, that he will have mercy on whom he will have mercy and that he will harden against whom he wants to harden? Exodus 33.19

— God said this so that the man does not believe to be saved by his own virtue, but that he perceives the mercy and the life of God, which are granted to him by his liberality. He said this so that men would avoid believing that there are other gods besides him. He hardened the pharaoh who afflicted our people with the intention of destroying them, killing all male children in Israel, and Moshe almost lost his life.

Very I say to you, the foundation of predestination is the law of God and human free will yea. And even if God can save the whole world so that no one perishes, he will not do it unless he deprives man of free will; he preserves it so that man can work without being affected by satan, that this clay despised by this spirit, even if he sins like this spirit did, have the free will to repent and go to live in this place where this spirit was expelled.

I say that our God want to preserve man's free will with his mercy, and does not want to forsake the creature of his all-powerfulness; thus on the Day of Judgment, no one will be able to make any excuse for their sins because it will be manifest to them how much God did for their conversion and how many times he called them to repentance.



- 167 If your mind doesn't rest there and you keep saying 'why so?'; I will let you know the **WHEREFORE** here:
- tell me wherefore can't a stone rest on top of water while the whole earth rests on water?
 - tell me wherefore can water extinguish fire and earth escape¹⁶⁶ air, so no one can reunite earth, air, water and fire in harmony; nevertheless, they are reunited in man and preserved with harmony?

If then you do not know this nay, all men as human can not know it:

- how will they understand that God created the universe out of nothing with a single word?
- how will they understand the eternity of God?

Surely, by no means will they be able to understand that. Man being limited, composed of a corruptible body which weighs down the soul, as the prophet Shlomoh said,¹⁶⁷ while the works of God being proportional to God, how will they be able to understand them?

Isaiah the prophet of God saw them and exclaimed, 'Verily, you are a hidden God.' ^{Isaiah 45:15}

He said on the way God created the Messenger of God, 'His generation will narrate.' ^{Isaiah 53:8, Psalms 22:30}

He said on the performance of God, 'Who has been his counsellor?' ^{Isaiah 40:13}

God said on human nature:

- Heavens above the earth are as high as my ways above your ways, my thoughts above your thoughts. ^{Isaiah 55:9}

The mode of predestination is not manifest to men although the fact is true as I told you; should man then deny the fact because he cannot find the mode? Surely I have not yet seen anyone refuse health, although the mode is not understood; for until now I don't even know how God heals the sick by my touch.

- 168 — God truly speaks in you, said the disciples, because no one has ever spoken as you speak.
- Believe me, When God chose to send me to the House of Israel, he gave me a book like a clear mirror that went down in my heart, and everything I say comes from this book. When this book has finished coming out of my mouth, I will be taken from the world.
- Master, Cephas answered, what you say now is written in this book?
- Everything I say is:
- for the knowledge of God and the service of God;
 - for the knowledge of man and the salvation of man;
- all this come out from that writing, which is my **Sefer**.
- Is the glory of Paradise written therein? Cephas answered.



- 169 — Listen, I will tell you by what means is **PARADISE**, how the holy and the faithful will remain there **without end**, for it is one of the greatest blessings of Paradise. Since everything that has an end, however great it may be, becomes small even nothing. Paradise is the house where God stores his delights which are so great, and so precious the ground on which tread the feet of the saints and the blessed, that one of his drachms¹⁶⁸ is more precious than 1,000 worlds. These delights were seen by the prophet David, our father. God who showed him, made him contemplate the glories of Paradise, and when he came to himself, he closed his eyes with both hands and cried:

- Do not look at this world my eyes, where there is nothing good but everything is in vain. ^{Psalms 119:37}

On these delights the prophet Isaiah said:

- God has prepared for those who love him what man's eyes have not seen, his ears not heard, the human heart not conceived. ^{Isaiah 64:4}

Do you know why they have not seen, heard or conceived such delights? Because as long as they live here, they are not worthy to see such things. Even if our father David really saw them, I tell you that he did not see with human eyes, but God took his soul to him and he saw them with the divine light united to God. As God lives **in** whose presence my soul stands, as man is finite and the delights of Paradise infinite, man cannot contain them like a small earthen pot cannot contain the sea.

¹⁶⁶ Not being retained.

¹⁶⁷ Wisdom of Solomon 9:15

¹⁶⁸ Drachm: 1/8 of an ounce.

See how beautiful the world is in summer when everything produces fruit, ^{1 Enoch 2.2} and because of the coming harvest, the very peasant filled with joy makes the valleys and mountains resound with his singing, ^{Psalms 65.13} because he supremely loves his labours. Even so, lift up your heart to Paradise where all things are fruitful with fruits proportionate to him who has cultivated it.

As God lives, suffice it to know that God created Paradise for the house of his own delights. Do you think that immeasurable goodness would not have immeasurable good things, or that immeasurable beauty would not have immeasurable beautiful things? Beware if you think he doesn't have them, as you would be greatly mistaken.



Look at Me and be you saved all the ends of the earth; for I am God and there is none else. I have sworn by Myself; the word is gone out of My mouth in righteousness and will not return unto Me that every knee will bow, every tongue will swear. ^{Isaiah 45.22}
Everlasting Almighty God אל שדי עולם

God says to the man who will serve him faithfully:

- I know your works that you work for me: as I live eternally, your love will not exceed my bounty; because you serve me as your Creator God, knowing that you are my work and ask me nothing other than grace and mercy to serve me faithfully; because you have no end to my service since you desire to serve me eternally, I will do the same: I will reward you as if you were my equal as God; I will not only put the abundance of Paradise in your hands, I will give myself to you as a gift, and as you intend to be my servant forever, I will make your wages forever.

What do you think of Paradise? Is there a mind that could comprehend such riches and delights? Man needs to have knowledge as great as God to know what God wants to give to his servants. Have you seen when Herod gives a gift to one of his favourite barons, what kind of gift is it?

- I saw it twice and surely the 10th part of it would be enough for a poor, Joan answered.
- But if a poor man was presented before Herod, what would he give him?
- One or two mites, Joan answered.

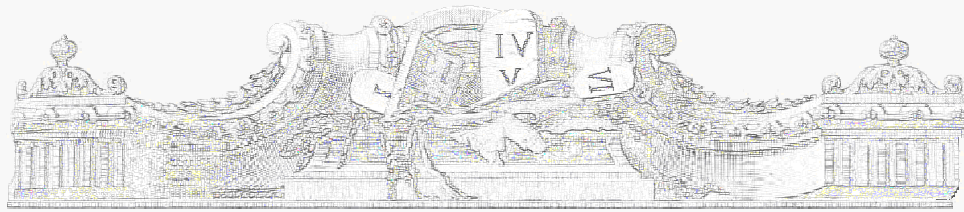
Let this be in your book to get to know Paradise: everything that God gave to man for his body in this present world is as if Herod would give a mite to a poor. What God will give to the soul and body in Paradise is as if Herod would give all he has to one of his servants, yea, even his own life.

God says this to him who loves him and serves him faithfully:

- My servant, go and consider the sands of the sea, how many there are. If the sea were to give you a single grain of sand, would it seem little to you? Surely yea. As I live your Creator, all that I have given in this world to all the princes and kings of the earth is less than a grain of sand that the sea would give you, compared to what I will give you in my Paradise.

Now consider the abundance of Paradise... If God has given man one ounce of well-being in this world, he will give him 10 times 100,000 in Paradise. Consider what is in this world, the quantity of fruit, the quantity of food, the quantity of flowers, the quantity of things for the well-being of man. As God lives in whose presence my soul stands, as the sea still has sand above and over when you get a grain, even so the quantity and quality of figs will excel the figs we eat here, as well as every other thing in Paradise. Moreover, verily I say to you, as a mountain of gold and pearls is more precious than the shadow of an ant, so the delights of Paradise are more precious than the delights of all the princes of the world, which they had and will have, even at Judgment of God when the world will have an end.

- Will our body that we now have go to Paradise? Cephas answered.
- Beware, Cephas, not to become a sadducee. Since the sadducees say that the flesh will not raise again and that there are no angels, their soul and body are deprived of entry into Paradise and of any service of angels in this world.



THIS SADDUCEEN IS DEAD.

They sent messengers to say to Jesus: You have taught beautiful things concerning the love of one's neighbor. You said that one should love his neighbor as himself. Come, then, to Ataroth and heal one of our sick. If you show us this sign, we, as well as the Pharisees of Ginnaea, will all believe in you and we shall spread your doctrines throughout the country. Jesus knew their wickedness and the plot they had laid to entrap him. The man whom, as they pretended, they wanted him to cure, had already for several days lain stiff and dead, but they declared to all the people of the city that he was only in a trance. His wife herself did not know that he was dead. Had Jesus raised him up, they would have said he was not dead. They went to meet Jesus and conducted him to the house of the dead man, who had been one of the aloud and leaders of the Pha-

risees and had been most active in annoying the disciples. They were carrying the corpse on a litter out into the street as Jesus came up. There were about fifteen Sadducees and a crowd of people standing around. The corpse presented quite a fine appearance, for they had opened and embalmed it, the better to deceive Jesus. But Jesus said: This man is dead and dead he will remain. They replied that he was only in a trance, and if he was indeed dead, he had only just now died. Jesus responded: He denied the resurrection of the dead, therefore he will not now arise. You have filled him with spices, but behold, with what spices. Uncover his breast. Thereupon one of them raise the skin like a lid from the dead man's breast, when there broke forth a swarm of worms, squirming and straining to get out. The Sadducees were furious, for Jesus rehearsed openly all

the dead man's sins and delinquencies, saying that these were the worms of his bad conscience, which he had in life covered up, but which were now gnawing at his heart. He reproached them with their deceit and evil design, and spoke very severely of the Sadducees and of the judgment that would fall upon Jerusalem and upon all that would not accept salvation. They hurried the corpse back again into the house. The scene was one of frightful alarm and confusion. As Jesus with the disciples was going to the gate of the city, the excited rabble cast stones after them. They were incited thereto by the Sadducees whom the discovery of the worms and their own wickedness had infuriated. Among the wicked mob, there were, however, some well intentioned persons who shed tears. *The Life of Jesus Christ, volume one of four p.723/2086, Emmerich 1914*



BAPTISM OF THE HEATHENS.

Toward evening Jesus returned to Sichor Libnath, where he again taught and announced that on the following day he would baptize. In the court of the large mansion belonging to Simeon, there was a round, shallow basin from which the water overflowed into a surrounding trench. Here, too, the water was not good; it had a bad taste. Jesus blessed it, casting into it at the same tin salt in lumps like stones. In this region there was a whole mountain formed of salt. In that basin, which had previously been drained and cleansed, the Baptism of about thirty persons took place: the master of the house with all the males of his household, some other jews of the

place, many of the heathens that had lately been with Jesus and some of the slaves from the huts, were baptized. These last Jesus had on several different occasions instructed when returned from their work. The pagans were the last to be baptized. They had to prepare themselves for the ceremony by certain purifications. Jesus poured from a flask into the baptismal basin some of the Jordan water, which the disciples always carried with them, and then he blessed it. The trench around the basin was filled high enough for the neophytes to stand in it up to the knees in water. Before administering Baptism, Jesus prepared the aspirants by a long instruction. These latter wore long, gray man-

tles with hoods over the head, something like the mantles worn in prayer. When about to step into the trench around the basin, they laid aside the mantle. Their loins were covered, as also the back and breast, while from the shoulders fell a little open mantle like a scapular. A disciple laid one hand upon the shoulder of the neophyte, the other upon his head. They baptized in the name of the Most High, poured over his head several times from a flat shell water dipped from the basin. First Andrew baptized, then Peter, who was afterward relieved by Saturnin. The heathens were baptized last. The ceremony, including the preparations, continued until near evening. *Ibid p. 660/2086*



The Sefer of Jesus

Have you forgotten what Job, the friend and prophet of God, said:

- I know that my God lives and on the last day I will be resurrected in my flesh and I will see my saviour God with my eyes. Job 19:25

Believe me, our flesh we have will be so purified, it will not have a single property that it has and will be purged of all bad desire, for God will put it back in the state of Adam before he sinned.

For two men who serve one master for one and same work, one giving orders to the second and seeing the work, the second performing all that the first commands: would it be right to you if the master would reward only him who gave orders and saw, and would cast out his house him who got exhausted in working? I say surely not, how could the justice of God bear this? Man serves God with his soul, body and sense. Only the soul sees and commands the work, because the soul does not eat bread, does not walk, does not feel cold or heat, does not fall sick or killed, the soul being immortal. I say that it does not suffer from any of these physical pains that the body undergoes at the instance of the elements. Is it right then that the soul alone should go to Paradise and not the body that has wearied so much in serving God?

- Master, the body that makes the soul sin should not be placed in Paradise, Cephas answered.
- 174 — How would the body sin without the soul... surely impossible. If God's mercy is removed from the body, the soul would be condemned to Sheol. As God lives *in* whose presence my soul stands, our God promises his mercy to the sinner:
- In that hour the sinner will weep his sin, myself I will not remember his iniquities for ever. Isaiah 43:25, Micah 7:18



For this is the covenant that I will make with the House of Israel after those days, said the Lord: I will put my laws in their mind, write them in their hearts, and I will be to them a God and they shall be to me a people; they shall not teach every man his neighbour, every man his brother, saying 'know the Lord,' for all shall know me, from the least to the greatest; for I will be merciful to their unrighteousness and their sins, and their iniquities will I remember no more. Hebrew 8:10

Now, who will eat the meats in Paradise if the body does not go there? The soul? Surely not since it is spirit.

- Then the blessed will eat in Paradise. But how will the meat be without impurity? Cephas said.
What blessing will the body have if it does not eat or drink? It is certainly appropriate to give glory in proportion to the thing glorified. Cephas, you are mistaken in thinking such meat be without impurity,¹⁶⁹ because at the present time, this corruptible body eats meat, that is where putrefaction comes from. In Paradise, the body will be incorruptible, impassive, immortal, free from misery; and the meat being without defect will generate no putrefaction. To mock the reprobate, God said by Isaiah the prophet:
- 175 — My servants will sit in my house at my table and feast with joy and gladness to the sound of cord and wind instruments, and I will not let them miss anything. But my enemies, you will be thrown away from me and die in misery, and each of my servants will despise you. Isaiah 25
- 176 Is it need to say 'they will feast'? For surely God speaks plain. For what purpose are the 4 rivers of precious liquor and so much fruits in Paradise, since God does not eat, the angels do not eat, the soul does not eat, the sense does not eat, but rather the flesh, which is our body. The glory of Paradise is for the sense, the meat for the body, the conversation of God's angels and blessed spirits for the soul: this glory will be better revealed by the Messenger of God [Holy Spirit] who knows all things better than any other creature since God created everything for the love of him.
- Master, Bartelemi answered, will the glory of Paradise be equal for each man? It would not be right if it is equal, and if it is not equal, would the lesser envy the greater?
- It won't be equal. God is just, everyone will be satiated because there is no envy there. Tell me Bartelemi, if a master who has many servants dresses all his servants in the same uniform, will the boys in boy's clothes complain that they do not have that of adults? Surely the opposite. If the older servants will dress them with their large clothes that were not their size, they would be angry to think that they were mocked. Now lift up your heart to God in Paradise, Bartelemi, you will see in all one glory; even if it will be more or less for one than for the other then it will not cause any envy.
- 177 — Master, answered he who writes, does Paradise have light from the sun like this world has?

¹⁶⁹ Leviticus 3.17

— Barnabi, God said to me thus:

— The world wherein you dwell, men and sinners, has the sun, the moon, and the stars which adorn it for your benefit and your gladness, as I created it. So do you think that the house where my faithful will dwell will not be better? By thinking so you are surely mistaken. I, your God, am the sun of Paradise and my Messenger [Holy Spirit] the moon who receives everything from me; the stars are my prophets who preached my will to you. Therefore, for my faithful, as they have received my word here through my prophets, in the same way they will receive through them delight and gladness in the Paradise of my delights.

Let this suffice you for the knowledge of Paradise.

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— Master, Bartelemi answered, have patience with me if I ask you one more word.

— Say what you wish.

— Paradise is surely wide. It must be wide since there are such great goods in it, Bartelemi answered.

— Paradise is so wide that no man can measure it. Verily I say to you, the heavens are nine, among which are placed the planets, distant from each other by 500 years of man journey. In the same way, the earth is distant from the 1st heaven by 500 years journey. But stop at the measurement of the 1st heaven which is much wider than all the earth, as wide as the whole earth facing a grain of sand. Likewise, the 2nd heaven is wider than the 1st, the 3rd than the 2nd, and so on until the last heaven, each one wider than the next. Verily I say to you, Paradise is wider than all the heavens and the earth together, as the whole earth facing a grain of sand.

— Master, Cephas answered, Paradise is necessary wider than God if God is seen in it.

— Hold your peace Cephas, because you blaspheme without knowing.

The angel Gabriel came to Jesus to show him a mirror that shined like the sun, with these written words:

As I live eternally, even as Paradise is much wider than all the heavens and the earth, as wide as the whole earth facing a grain of sand, even so, I am much greater than Paradise facing much more grains of sea sand, and as many drops of water, as many herbs on the ground, as many leaves on trees, as many hairs on animals, and many more grains of sand to fill the heavens and Paradise and more.

— Let's do reverence to our God forever blessed.

Then they bowed their heads and knelt^c face to ground to pray. When the prayer was made, Jesus called Cephas and told him and all the disciples what he had seen, and said to Cephas:

— Your soul is wider than the whole earth, and sees the sun 1000 times wider than the whole earth through one eye;¹⁷⁰ truly Cephas, even so through Paradise you will see our Creator God.

That said, Jesus gave thanks to the Lord, our God, and prayed for the House of Israel and the holy city. Everyone answered:

— So be it, Lord.

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One day, Jesus being at the porch of Shlomoh, one of the scribes who make speeches to people came to him and said:

— Master, I have made speeches to these people many times and in my mind there is a verse from Scripture that I am unable to understand.

— Which one is it?

— What God said to our father Abraham, 'I will be your great reward.'¹⁷¹ How could man deserve?

Jesus rejoiced in spirit and said:

— Surely you are not far from the Kingdom of God. Hear me, I will tell you the meaning of such teaching. Man cannot MERIT God; God being infinite and man finite. Is that your doubt, brother?

— You know my heart, lord. Speak, for my soul desire to hear your voice, answered the scribe weeping.

— As God lives, man cannot deserve the least breath he receives at any time.

Hearing this, the scribe was outside him and the disciples too, who remembered that Jesus had said that what-

¹⁷⁰ At a glance.

¹⁷¹ Genesis 15.1

ever they give for the love of God, they should receive a hundredfold.

— If someone lent you 100 gold coins and you spent those coins, could you say to this man, 'I give you a corrupt vine leaf; give me your house then because I deserve it'?

— Nay lord, answered the scribe. He must first pay what he owes, and if he wants something else, he must then give him good things; what is the use of a corrupt leaf...

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— You have well said, brother. Tell me who created man out of nothing? Surely God, who has also given him benefit all over the world, but man has spent everything by sinning. It is because of sin that the whole world has turned against man. In his misery, man has nothing to give to God but corrupt works of sin; he corrupted his own work by sinning every day, as the prophet Isaiah said:

— Our righteousnesses are as a menstrual cloth. ^{Isaiah 64:6}

How will man have merit, since he is unable to give satisfaction? Is it perhaps man does not sin? It is surely as our God said by his prophet David:

— Seven times a day the righteous fall. ^{Proverbs 24:16}

Now how many times the unrighteous falls? And if our righteousnesses are corrupted, how abominable are our unrighteousness? Brother, as God lives, the worst a man should avoid is to say 'I deserve.' Brother, let a man know the works of his hands and immediately he will see the merit.

All the good that comes from a man, verily man does not do it, but God does it in him, because his being comes from God who created him. All man does is contradict his creator God and commit sin, by which he deserves not a reward but a torment.



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Not only did God create man as I say, but he created him perfect;¹⁷² therefore he gave him the whole world. And after he left Paradise:

- he gave two angels to guard him;
- he sent him the prophets;
- he granted him the law;
- he granted him the faith which delivers from satan at any time;
- he intends to give Paradise;
- even more, God wants to give himself to man.

Consider how great then is the D E B T, to reverse it, you would need to:

- have created man out of nothing by yourselves;
 - have created prophets as many as God sent;
 - with a world and a Paradise; and more,
 - with a god as great and good as our God is;
- and give all to God to cancel the debt. You would only remain the obligation to give thanks to God.

Since you are not able to create a single fly and there is only one God who is Lord over all things, how can you cancel your debt? As surely as a man will lend you 100 gold coins, you must return 100 gold coins. Therefore brother, the meaning of this is that God, being the Lord of Paradise and of all, can say what he wants and give what he wants: by saying to Abraham, 'I will be your great reward,' Abraham could answer 'God is my gift and my debt,' but not 'God is my reward.' So brother, when you make speech about this verse to the people about what God will give to man if man works well, explain like that:

When God will tell you: — My servant who worked well for the love for me, what reward do you seek from me your God?

You answer: — Seeing that I am the work of your hands Lord, it is not appropriate that there is in me the sin that satan loves. For your own glory Lord, have mercy on the works of your hands...

And if God say: — I have forgiven you. Now I intend to reward you.

You answer: — Lord, I deserve punishment for what I did, and for what you did, you deserve to be

¹⁷² For man was created exactly like the angels, to the intent that he should continue righteous and pure; and death which destroys everything could not have taken hold of him (1 Enoch 69).

The Sefer of Jesus

glorified. Punish in me what I have done and save what you have done Lord.

And if God say: — What punishment do you think is appropriate for your sin?

You answer: — As much as all the reprobates will suffer, Lord.

And if God say: — Why do you look for such a heavy punishment, my faithful servant?

You answer: — Because if each of them had received from you as much as me, they would have served you more faithfully than I did.

And if God say: — When do you want to receive this punishment and for how long?

You answer: — Now and without end.

As God lives  whose presence my soul stands, such a man would be more pleasing to God than all his holy angels, because God loves true humility and hates pride.



The scribe gave thank to Jesus and said to him:

— Lord, let's go to the house of your servant; your servant will give meal to your disciples and you.

— I will come as soon as you agree not to call me lord but brother, and that you are my servant but my brother.

The man consented and Jesus went to his house. While they were seated at the meal, the scribe said:

— Master, you say that God loves true HUMILITY. Tell us what humility is and how it can be true or false.

— Verily I say to you, who will not to become a little child will not enter into the Kingdom of Heaven.

Everyone was amazed at hearing this and said one to another:

— How he who is 30 or 40 years old will become a little child... This is a hard word.

— As God lives  whose presence my soul stands, my words are true. I said to you, he needs to be truly in humility to become a little child. For if:

you ask a child: — Who made your garments?

He will answer: — My father.

If you ask: — Whose house do you live in?

He will answer: — My father's.

If you say: — Who give you to eat?

He will answer: — My father.

If you say: — Who taught you to walk and talk?

He will answer: — My father.

If you say: — Who broke your forehead so that it was so wrapped up?

He will answer: — I fell and therefore broke my head.

If you say: — Now why did you fall?

He will answer: — Can't you not see that I am little and I do not have the strength to walk and run like a grown man? My father must take my hand if I want to walk firmly. In order that I might learn to walk well, my father left me a little space and I fell while wishing to run.

If you say: — And what did your father say?

He will answer: — Why didn't you walk slowly? See that in the future you will not leave my side.

Is this true, tell me?

— It is most true, scribe and disciples answered.

— The man, who with true heart will recognize God as the author of all good and himself as the author of sin, will be truly humble. But the man, whose tongue speaks like a child speaks but whose acts are contrary, has real pride and surely false humility:

— pride is at its highest when it uses humble things without being reproved and repulsed by men;

— true humility is a lowliness of the soul in which man knows himself in truth.

False humility is a mist from Hell which darkens the understanding of the soul; what a man should attribute to God, he attributes to himself, and what he should attribute to himself, he attributes to God. The man of false humility will say that he is a terrible sinner but when someone tells him that he is a sinner, he will be angry against him and will persecute him. The man of false humility will say that God gave him everything he has but, on his part, he has not slept but did good works.

And these pharisees of today, brethren, tell me how they walk?

— Master, the scribe answered weeping, the pharisees of today have the name and the clothing of pharisees, but they are canaanites by their heart and by their works. May God not let them usurp such a name and let ordinary people not be deceived by them. O ancient times, how cruel you have done us by taking away the true pharisees and leaving the false ones.

185 — Brother, time has not done that, but rather the wicked world. For, at any time, it is possible to truly serve God; but by companying with the world, that is with the evil manners of each time, men become bad. Don't you know that Gehazi, the prophet Elisha's servant, he took the money and clothes¹⁷³ from Naaman the syrian while lying, and shaming his master? Elisha had a great number of pharisees by whom God prophesied. In truth, I tell you, men are inclined to do evil, and much more the world: satan excites them and pushes them to evil. And now the pharisees of today avoid all good work and all examples of holiness.

May the example of Gehazi suffice them for being reprobate of God.

— It is most true, the scribe answered.

— Tell me the example of Hagai and Hosea, the two prophets of God, so that we may see the true pharisee.

— What should I say, master? As many surely do not believe, although it is written by the prophet Daniel, but I will tell you the truth for obedience to you, the scribe answered.

Hagai was 15 years old when he sold his patrimony, and after given it to the poor, he departed from Anatot to serve the prophet Obadiah. Knowing the humility of Hagai, the old Obadiah used him as a book for teaching his disciples. He often presented him fine clothing and food, but Hagai always dismissed the messenger, saying:

— Go back to the house because you made a mistake; would Obadiah send me such things? Surely not, because he knows that I am good for nothing and I only do sins.

And when Obadiah had something bad, he was used to give it to the one next to Hagai so he could see it; and when Hagai saw it, he said:

— Lo, Obadiah has surely forgotten you: this thing only suits me alone, because I'm the worst of all. There is nothing as vile as that, but coming from Obadiah, by whose hands God grant it to me, it is like a treasure.

186 And when Obadiah wished to teach anyone how to pray, he called Hagai and said:

— Here, say your prayer outloud that everyone may hear your words.

Hagai would say:

— Lord, God of Israel, with mercy, look at your servant who calls unto you because you created him. Lord, righteous God, remind your justice to punish the sins of your servant so I may not corrupt your work. Lord, my God, I cannot ask you for the delights that you grant to your faithful servants because I do nothing but sins. That is why, Lord, when you wish to give sickness to one of your servants, remind of me, your servant, for your own glory.

God loved him so much when Hagai did so, God gave prophecy to all who stood by him in the moment, the scribe said, and there was nothing that God hold back to Hagai when he prayed.



187 That said, the right scribe cried like a sailor would cry for his broken ship.

— Hosea was prince of the tribe of Naphtali when he left to serve God at 14 years old, having sold his patrimony to give it to the poor to become a disciple of Hagai. Hosea was so full of C H A R I T Y that all that was asked of him, he said:

¹⁷³ Jesus pointed these things as an evil manner of that time for which the servant of Elisha fell for. [You will not take any gifts, for the gift blinds the wise and perverts the words of the righteous (Exodus 23.8, Deuteronomy 16.19).]

— Brother, God gave this to me for you; accept it.

— Soon, this caused him to be left with only two clothes, namely a sackcloth tunic and a mantle of skins. I say that he sold his patrimony and gave it to the poor, otherwise no one would agree to be called a pharisee.

Hosea had the book of Moshe which he read with the greatest honesty. One day, Hagai said to him, 'Who took everything you had from you, Hosea?' He answered, 'The book of Moshe.'

It has happened that a disciple in the neighbourhood of the prophet desired to go to Jerusalem¹⁷⁴ but he had no mantle. Having heard about Hosea's charity, he went to see him and said to him, 'Brother, I would go to Jerusalem to accomplish a sacrifice to our God if I had a mantle. I don't know what to do.' Hearing this, Hosea said, 'Brother, forgive me, I committed a great sin against you, because God gave me a mantle that I should give you and I forgot: accept it now and pray God for me.' The man believed this. He accepted Hosea's mantle and left. Then Hosea went to Hagai's and Hagai said, 'Who took your mantle?' Hosea answered, 'The book of Moshe.' Hagai was very pleased to hear this because he could perceive the kindness of Hosea.

It has happened that a poor man was stripped by robbers and left naked. When Hosea saw him, at once he took off his tunic to cover the one that was naked, himself left with a small piece of goat skin on his private parts. As he did not come to see Hagai, the caring Hagai went with two disciples to see him, thinking Hosea was sick. They found him wrapped in palm leaves and Hagai said, 'Now tell me why you didn't come to see me?' Hosea answered, 'The book of Moshe took my tunic and I feared to come there without a tunic.' So Hagai gave him another tunic.

It has happened that when a young man saw Hosea reading the book of Moshe, he cried saying, 'I too would learn to read if I had a book.' Hearing this, Hosea gave him the book and said, 'Brother, this book is your; God gave it to me so that I should give it to the one who wants a book in tears.' The man believed him and accepted the book.

188 Near Hosea, there was a disciple of Hagai who wanted to see if his own book was well written; he went to visit Hosea and said to him, 'Brother, take your book and let's see if it is like mine.' Hosea answered, 'It was taken from me.' The disciples said, 'Who took it from you?' Hosea answered, 'The book of Moshe.' Hearing this, the other went to Hagai's and said to him, 'Hosea has gone mad; he said the book of Moshe had taken the book of Moshe from him.' Hagai said, 'Brother, may God grant me and all madmen to be like Hosea.'

It has happened that syrian thieves have attacked the land of Judah and seized the poor widow's son who barely lived near Mount Carmel where the prophets and the pharisees resided. By chance, Hosea had gone to cut wood and met the woman who was crying; at once he started to cry. He cried every time he saw someone cry, he laughed every time he saw someone laugh. Hosea asked the woman why she was crying and she told him everything. Hosea said:

— Come sister, God wants to give you back your son.

They both went to Hebron where Hosea sold himself and gave the money to the widow to redeem her son. She accepted it not knowing how he got the money. The one who bought Hosea did not know him; he took him to Jerusalem where he had a home. Hagai remained afflicted to see that Hosea was nowhere to be found; the benevolent Hagai mourned the absence of Hosea like a mother mourned the absence of her son. The angel of God told him how he was taken to Jerusalem as a slave. So Hagai called two disciples and he went to Jerusalem, and by God's will, he met Hosea at the entrance of the city. He was loaded with bread for the workers of his master's vineyard. Hagai said:

— How is it that you abandoned your old father who is looking for you in tears, my son?

— I was sold father, Hosea answered.

— Who is this bad fellow who sold you? Hagai said angry.

— May God forgive you, father, the one who sold me is so good that if he were not in the world no one would become holy, Hosea answered.

— Who is he then? Hagai said.

— The book of Moshe, father, Hosea answered.

¹⁷⁴ There is 153 km between Jerusalem and Mount Carmel.

The Sefer of Jesus

The caring Hagai remained as beside himself and said:

- God willing, let the book of Moshe sell me with all my children as it sold you my son
Hagai went with Hosea to his master's, and when he saw Hagai, he said:
- Blessed be our God who sent his prophet to my house!
And he ran to kiss his hand. Hagai said:
- Kiss the hand of your slave you bought, brother, because he's better than me.
He recounted him everything that had happened and the master gave Hosea his freedom.
Is that all you want, master?



189 — This is true because I am assured of it by God. And to let everyone know it's the truth, in the Name of God, let the sun stand still for 12 hours.

This came to pass with great terror throughout Jerusalem and Judah. Jesus said to the scribe:

- Brother, what are you looking to learn from me since you have such knowledge?
As God lives, the humility of Hagai with the charity of Hosea fulfil all the law and the prophets; this suffice for the salvation of man.



Brother, tell me, when you came to question me in the Temple, did you perhaps think that God sent me to destroy THE LAW & THE PROPHETS? God surely does not want that, because our unchangeable God ordained this as a way to human salvation, as he had made to say by all the prophets. As God lives *in* whose presence my soul stands, if the book of Moshe and the book of our father David were not contaminated by the human rituals of false doctors and pharisees, God would not have given me his word. And why do we talk about the book of Moshe and the book of David... They have contaminated all the prophecies, such that today something is not sought because God ordered it, but they observe what the doctors say and what the pharisees do, as if God was wrong and men could not be wrong.



Woe to this unfaithful generation, on them will come the blood of every prophet and righteous man with the blood of Zechariah, son of Berachiah, whom they killed between the Temple and the altar. ^{2Chr 24.20} Which prophet did they not persecute, which righteous man have they left die from natural death? Barely one, and now THEY SEEK MY DEATH, while they boast about being Abraham's children and owning a magnificent Temple. As God lives, they are children of satan, and for this reason they do his will. The Temple with the holy city will be a ruin such that no stone will remain on another of the Temple.



190 Tell me brother, learned teacher in the law, in who was the promise of the messiah made to our father Abraham, in Isaac or in Ishmael?

- Master, I fear to tell you this because of the death penalty, the scribe answered.
- I am saddened to have come to eat bread in your house brother, since you love this present life more than God, your creator; for this reason you fear of losing your life, but you do not fear of losing your faith and your eternal life, which are lost when the tongue speaks contrary to what the heart knows in the law of God.

The scribe wept.

- Master, if I had known how to bear fruit, I should have preached many things, which I left unsaid, less sedition should arouse among the people.
- If this were to offend God, you should neither respect people, nor the whole world, nor all the holy ones, nor the angels: let everything perish rather than offend God, your Creator. Do not preserve sin, for sin destroys; it does not preserve. God is almighty to create as many worlds as there are sands in the sea and more.
- Master, forgive me for I have sinned, the scribe said.
- May God forgive you, for you has sinned against him. ^d

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- In this book, we do not find that God eats the flesh of cattle or sheep. In this book, it is not found that God gives his mercy to Israel alone, but rather God has mercy on everyone who seeks his creator God with truth.
- See not to hold back the truth, God will give salvation to men in the faith of the messiah, without it no one will be saved.

Jesus finished his speech. While they were seated at the meal, behold, Mary, the woman who had wept at the feet of Jesus, entered the house of Nicodem in tears, it was the name of the scribe,¹⁷⁵ and wept at the feet of Jesus, saying:

- Lord, your servant, who found grace with God by you, has a sister and a brother now sick and near death.
- Tell me where is your house, I will come to pray God for his health.
- My brother and sister's house is Bethany. My house is Magdala. My brother is at Bethany, Mary answered.
- Go at once to your brother's house and wait for me, I will come to heal him. He will not die, do not fear.

The woman left for Bethany and found her brother died that day and they had laid him in the sepulcher of their fathers.

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Jesus stayed two days in the house of Nicodem and left for Bethany on the 3rd day. As he was near the city, he sent two of his disciples to announce his coming to Mary. She ran out of town and when she found Jesus, she said in tears:

- Lord, you said my brother will not die but he has been buried for four days now. God grant that you came earlier for he would not have died...
- Your brother is not dead, he is sleeping, and I came to wake him up.
- Lord, he will be awakened from sleep on the Day of Judgment at the sound of the trumpet of God's angel, Marie answered crying.
- Believe me, Mary, he will **RISE** before, God gave me power over his sleep. Verily I say to you, he is not dead: he alone is dead who dies without finding mercy with God.

Mary returned fast to announce the coming of Jesus to her sister Martha. At the death of Elazar, now a great number of jews, many scribes and pharisees from Jerusalem, were assembled. When Martha learned of Jesus' coming from Mary, her sister, she hurried and ran outside. The multitude of jews, scribes, and pharisees, followed her to comfort her, supposing she was going to the sepulcher to mourn her brother. Arrived at the place where Jesus had spoken to Mary, Martha said in tears:

- Lord, God grant that you were here, my brother would not be dead now.

Mary came in tears too. Jesus shed tears and sighs, and said:

- Where have you laid him?
- Come and see, they answered.

The pharisees said among themselves:

- Why this man, who has risen the widow's son at Nain, let this man die, having said that he should not die?

Once he got to the sepulcher, while everyone was weeping, Jesus said:

- Do not cry, Elazar is sleeping and I am coming to wake him up.
- God grant that you sleep as well, the pharisees said among themselves.
- Mine hour is not yet come. I will sleep the same way when it will come, but I will be awake quickly.

Then Jesus said:

- Remove the stone from the sepulcher.
- Lord, he smells bad, he's been dead for four days, said Martha.
- Wherefore would I have come here, Martha, don't you believe in me that I will wake him up?
- I know that you are the holy that God sends to this world, Martha answered.

Jesus said, raised his hands to heaven:

¹⁷⁵ Nicodem (Latin, Nicodemus), (Hebrew נִקְדִּים *naqodim*/sing. *naqod*, speckled (Genesis 31:8).

The Sefer of Jesus

— Lord, God of Abraham, God of Isaac,^e God of our fathers, give glory to your holy Name; have mercy on these afflicted women.

— Amen... everyone answered.

— Come out Elazar, Jesus said in a loud voice.

The dead rosed again. Jesus said to his disciples:

— Loose him up.

He was wrapped with graveclothes, a napkin over his face as per the custom of our fathers to bury. The miracle was great; a large multitude of jews and some of the pharisees believed. Those who remained in disbelief left for Jerusalem to announce the resurrection of Elazar to the chief kohanim and how many became nazirites; so were called those who were brought to repent by the word of God which Jesus preached.



194

The scribes and pharisees took counsel with the high kohen to **KILL** Elazar because many had renounced to their rituals and now believed the word of Jesus, because the miracle of Elazar was great. Elazar discussed with men, eating and drinking, he was also a powerful man having possession in Jerusalem, Bethany and Magdala with his sister, so they didn't know what to do.



Jesus went to the house of Elazar in Bethany and Mary with Martha ministered him. One day, while Mary was sitting at the feet of Jesus, listening to his words, Martha said:

— Lord, don't you see that my sister does not take care of you and does not provide food for you and your disciples?

— Martha Martha, are you wondering what to do for Marie who has chosen a part that will not be taken from her for eternity?

Sitting at the table with a large multitude who believed in him, Jesus spoke and said:

— Brothers, the time is at hand to leave the world, I have but little time to stay with you. Therefore I remind you the words God spoke to the prophet Ezekiel:

— As I, your God, live eternally, the soul who sins will die, but the sinner who repents will live, not die. ^{Ez 18.20}

The present death is not death, rather the end of a **L O N G D E A T H**. As in a fainting, when the body separates from the sense, the soul being within, it has no other advantage over the buried dead than this one: the buried waits for God to raise again, while the unconscious waits for the sense to return. Now see how the present life without perception of God is death.

195

Those who believe in me will not die eternally; they will perceive God in them and work for their salvation with my word. What is death but an act that nature performs on God's command, like someone holding a bird tied to his hand by a rope; when the head wants the bird to fly, it orders the hand to open and the bird flies at once, like the prophet David said:

— The soul of the man who remains under the protection of God escapes like a sparrow from the net of the fowler. ^{Psalms 124.7}

Nature holds the cord of our life and our soul bound to the body and human sense; when nature opens by the will and command of God, life breaks and the soul escapes in the hands of angels whom God has ordained to receive the souls. Let their friends not cry when their friend dies because our God wants it so, but let them weep without ceasing when he sins because:

— the soul dies if disunited from the true life of God;

— the body become horrible if disunited from the soul;

— the soul is even more nasty if disunited from God, who beautifies and vivifies it with his mercy and grace.

That said, Jesus gave thanks to God.



— Lord, Elazar said, this house belongs to God, my Creator, with all that he has given me to keep for the service of the **P O O R**. Since you are poor and you have a great number of disciples, come and dwell here as

you please, as much as you please; the servant of God will minister you as much as necessary for the love of God.

196

Jesus rejoiced when he heard that, and he said:

- See how good it is to die... Elazar died only once and he learned such a doctrine unknown to the wisest men in the world who grew up among the books. God grant that each man will die only once and come back to the world, so that men can learn to live in the same way as Elazar.
 - Master, Joan answered, am I allowed to say a word?
 - Say a thousand. A man is bound to dispense his goods for the service of God, as he is bound to dispense teaching; he is moreover bound to do so when the word has the power to lift a soul into penance, since goods cannot bring life back to the dead.
- He who has the power to help the poor but does not help him, and let the poor die of hunger, is a murderer.



More serious murderer, he who can **CONVERT** the sinner to penance with the word of God but who does not but stands like dumb dogs, as God said; against such he said: Isaiah 56.10

- Unfaithful servant, I will require the soul of the sinner who perished from your hands because you hid my word. Ezekiel 33.8

What condition are the scribes and the pharisees now that have the key but do not enter, and they hinder those who desire to enter eternal life.

Joan, you ask my permission to say one word after hearing 100 000 of mine? Verily I say to you, I am bound to listen to you 10 times for each one of you who has listened to me. He who does not listen to another will sin every time he speaks: we should do to others what we wish for ourselves, and don't do to others what we don't wish to receive.

- Master, Joan said, why didn't God grant men to die once and come back, as Elazar did, so that they get to know themselves and their Creator?



197

- A house owner had given a perfect **AXE** to one of his servants to cut the wood that obstructed the view of his house; but the worker disdained the axe, saying:

- I would easily cut the wood if the master gave me an old axe.

Tell me, Joan, what did the master say? Angry, he took an old axe and hit his worker's head saying:

- I gave you an axe that cuts wood without difficulty. But you, fool servant, are looking for this axe which needs a lot of work with hardship, and everything is cut is wasted and good for nothing. I wish you cut the wood in such way that your work will be good work.¹⁷⁶

Is this true, Joan?

- It is most true, Joan answered.

- God said:

As I live eternally, I gave each man a good axe at the funeral of a dead man, he who uses this axe well will cut the **wood of sin** from his heart without pain; for this reason, they receive my grace and my mercy which grant them the merit of eternal life for their **good works**. But he who forgets to be a mortal and sees others die over time, saying 'I will do good work I would see the other life,' my fury will be on him; I will smite him so much of death¹⁷⁷ that he will nevermore receive good. Joan, how great is the advantage of him who, by the fall of others, learns to stand straight.

198

- Master, Elazar said, verily I say to you, I cannot conceive what punishment deserves he who sees the dead brought to the sepulcher through time and does not fear God, our Creator: he offends the Creator who gave him everything of this world, which he should **forsake** entirely.
- You call me master, Jesus said to his disciples, and you do well since God teaches you by my mouth; but how will you call Elazar... Here, verily, he is the master of all the masters who teach the precepts in this

¹⁷⁶ We don't have to die once to be willing to help the poor and convert sinners, and whatever (mainly sin) keeps you from doing it, cut it, and start doing good.

¹⁷⁷ In Sheol.

world. Indeed, I have taught you how to live well, Elazar will teach you to die well. As God lives, he has received the gift of prophecy: listen to his words which are the truth. And much more, you should listen to him because a good life is vanity if one dies badly.

— Master, Elazar said, thank you for making the truth valuable; God will give you great merit.

Master, said he who writes this, how Elazar tells the truth by saying that you will have merit, when you said to Nicodem that man deserves only punishment? So would you be punished by God?

— May it please God that I receive God's punishment in this world because I did not serve him as faithfully as I was bound to.^f I say to you, Barnabi, if a man talks about what God would give to his neighbour, let him say what his neighbour deserves; if he talks about what God would give to himself, let him say 'God would give me,' and not 'I deserve.' Because God is pleased to give his mercy to those who serve him when they confess that they deserve Sheol for their sins.

199 God is so rich in mercy that God will rescue him who weeps for having offended God: one single tear will quench the entire Sheol by his great mercy, while the water of 1,000 seas, if as much could be found, can not quench a spark from the flames of Sheol.

Thus, to confuse satan and show his own bounty in the presence of his mercy, God wants to call 'merit' each good work of his faithful servant and wants him to speak so of his neighbour; but of himself, a man must beware of saying 'I deserve' because he would be condemned.

200 Jesus said to Elazar:

— Brother, I must remain in the world for a short time. When I am near your house, I will not go elsewhere since you will serve me for the love of God, not for love of me.



End Notes:

^a *Text add.*: What is worse he said that the messi~h shall not come of the seed of D~vid, as one of his chief disciples has told us, but said that he shall come of the seed of Ishm~el and the promise was made in Ishm~el and not in Is~ac. What then shall the fruit be if this man be suffered to live? Surely the ishm~elites shall come into repute with the romans and they will give them our country in possession and so shall Isr~el again be subjected to slavery as it was aforetime.

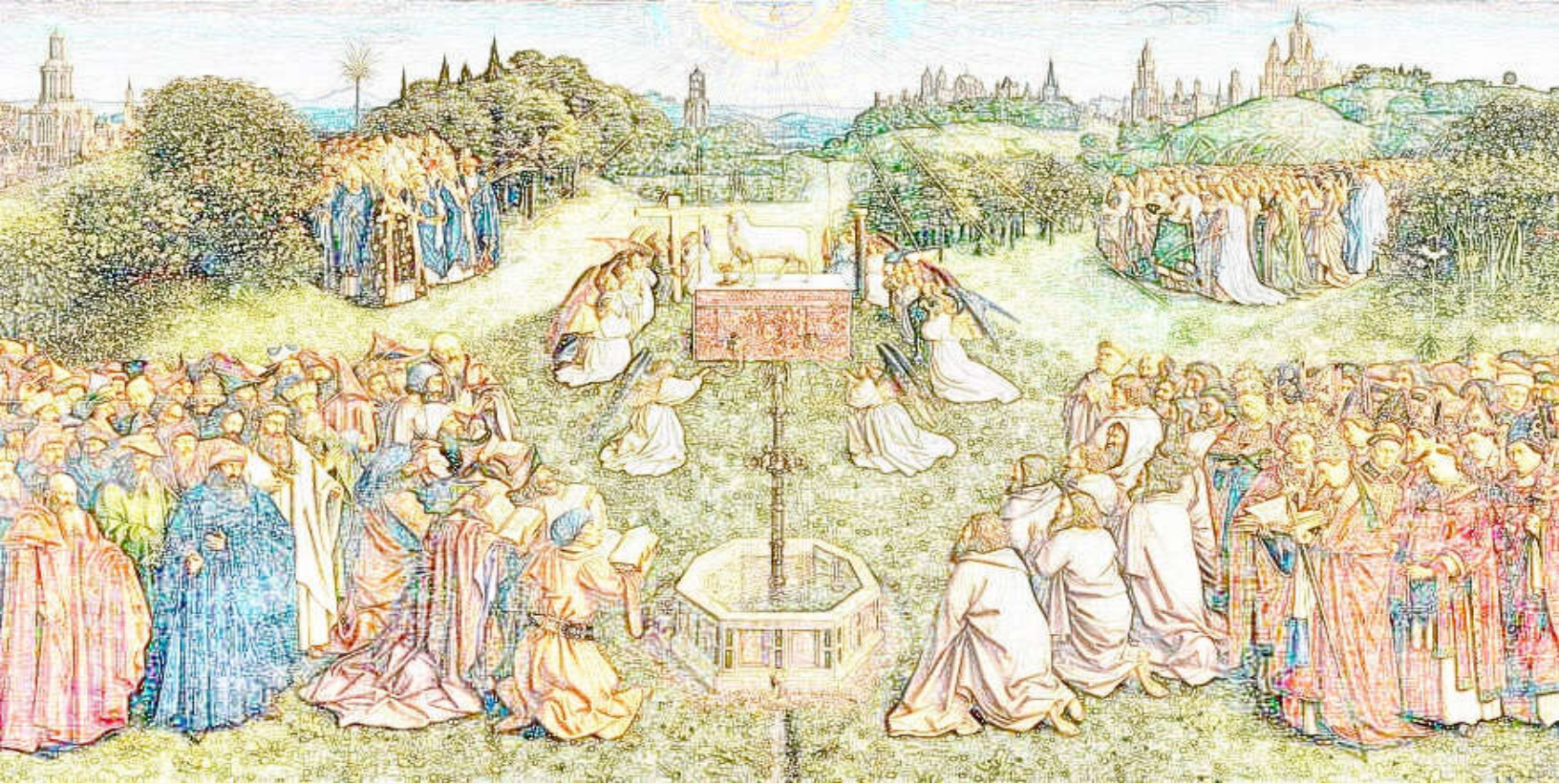
^b *Text add.*: M~med.

^c *Text add.*: a 100 times.

^d *Text add.*: The scribe said: I have seen an old book written by the hand of M~ses and J~shua who made the sun stand still as thou hast done, servants and prophets of G~d, which book is the tr~e book of M~ses. Therein is written that Ishm~el is the father of messi~h, and Is~ac the father of the ang~l of the messi~h. And thus saith the book, that M~ses said: L~rd G~d of Isr~el, mighty and merciful, manifest to thy servant the splendour of thy glory, J~sus said. G~d showed him his ang~l in the arms of Ishm~el and Ishm~el in the arms of Abrah~m. Nigh to Ishm~el stood Is~ac, in whose arms was a child, who with finger pointed to the ang~l of G~d, saying: This is he for whom G~d hath created all things, J~sus said. M~ses cried out with joy: Ishm~el, thou hast in thine arms all the world, and Paradise! Be mindful of me, G~d servant, that I may find grace in G~d sight by means of thy s~n for whom G~d hath made all. I was not able to read all this book cause the high k~hen, in whose library I was, forbade me, saying that an i~maelite had written it.

^e *Text add.*: and Ishm~el.

^f *Text add.*: but God has so loved me by his mercy – for punishment was fitting for me because men have called me a god, but since I have confessed I am not a god therefore God has taken away the punishment from me. I shall only be tormented in another person. I have confessed also that I am not the messi~h, G~d hath taken away the punishment from me and will cause a wicked one to suffer it in my name so that the shame alone shall be mine. I shall only be tormented in another person.



FALSE PRIESTHOOD

The feast of Pesah¹⁷⁸ was nigh and Jesus said to his disciples:

— Let's go to Jerusalem to eat the lamb of Pesah.

He sent Cephas and Joan to the city, saying:

— Near the city gate you will find a donkey with a colt; loose it and bring it hither for it is necessary that I ride on into Jerusalem.¹⁷⁹ If anyone asks you why you loose it, tell them that the master needs it and they will let you bring it.

The disciples went and found everything as Jesus told them, and brought the donkey with the colt. The disciples placed their mantles on the colt and Jesus rode on accordingly. When the men of Jerusalem heard the coming of Jesus of Nazareth, impatient to see him, they went out with their children, having palm and olive branches in their hands and singing:

— Blessed be he who comes to us in the Name of God!

— Save us, son of David!

When Jesus entered the city, the men spread their clothes under the feet of the colt, singing:

— Blessed be he who comes to us in the Name of Lord God! Hoshana son of David!

The pharisees rebuked Jesus, saying:

— Do you see what these say? Tell them to hold their peace.

As God lives  whose presence my soul stands, if men hold their peace the stones would shout cry out against the incredulous sinners.

All the stones of Jerusalem then cried out with a great noise:

— **Blessed be he who comes to us in the Name of Lord God!**



Still, the pharisees remained in their disbelief and gathered to take counsel how to catch Jesus in his talk.

¹⁷⁸ Leviticus 23:5

¹⁷⁹ Rejoice greatly, daughter of Zion, shout, daughter of Jerusalem! Behold, your king comes to you: he is righteous and having salvation; lowly and riding upon an ass, upon a colt, the foal of an ass (Zachariah 9.9, also 1 Kings 1.38).

201

Jesus was in the Temple where scribes and pharisees were discussing to bring him a woman in ADULTERY. They were saying, 'It would be against Moshe's law if he spares her, then we will hold him guilty. And it would be contrary to his own teaching if he condemns her since he preaches mercy.' They came to Jesus and said:

— Master, we found this woman in adultery; Moshe ordered to stone her, what do you say then?

Jesus leaned over to draw a mirror on the floor with his finger in which everyone saw their own iniquities. But since they pressed him for an answer, Jesus got up to say, pointing at the mirror with his finger:

— He among you is without sin, let him stone her first.

He leaned down again to shape the mirror; at its sight, the men left, one by one, starting with the oldest, ashamed to see their abominations. Jesus got up and saw no one but the woman, and said:

— Where are those who condemned you, woman?

— They left, lord, answered the woman weeping. As God lives, I will sin no more. Forgive me.

— Blessed be God! Go your way in peace, and sin no more. God didn't send me to condemn you.

When the scribes and the pharisees gathered, Jesus said to them:

— Tell me, if one of you had 100 sheep and lose one of them, wouldn't you go looking, leaving the 99? And when you found it, would you not put it on your shoulders and gather your neighbours, saying to them, 'I have found the lost sheep, rejoice with me!' Surely you will do so.

Tell me, should our God love man less, for whom he made the world? As God lives, there is also joy in the presence of God's angels for a one sinner that repent because sinners make known the mercy of God.

202

Tell me who love the physician the most, those who have had no illnesses or those who have been cured of a serious illness by a physician?

— How the one who is whole will love the physician? He would surely love him only because he had no illness. To have no known illness, he will not like the physician much, said the pharisees.

— As God lives, your own tongues condemn your pride, because our God is loved more by the repentant sinner than by the righteous; because he makes known the great mercy of God upon him, said Jesus with vigour of spirit.

But the righteous do not make known the mercy of God. Thus, there is more rejoicing in the presence of the angels of God upon a repentant sinner than on 99 righteous.



Where are the righteous of our time? As God lives  whose presence my soul stands, great is the number of just UNRIGHTEOUS, whose condition is the same as satan's.

— If we are sinners, God will have mercy upon us, answered the scribes and the pharisees.

They said this to tempt him since the scribes and the pharisees regard as greatest insult to be called sinners.

— I'm afraid you're just unrighteous if you sin and deny your sin: you are unrighteous calling yourself righteous. If you consider yourself righteous in your heart but say that you are sinners with your tongue; you are twice just unrighteous.



Hearing this, the scribes and the pharisees were confused and left. Jesus went to Simon's house, the leper whose leprosy was cleansed, with his disciples. The citizens had gathered the sick at Simon's house and begged Jesus for their healing. Knowing his time was at hand, Jesus said:

— Call all the sick, as many as there are, our mighty God is merciful to heal them.

— We do not know of any other sick here in Jerusalem, they answered.

— I weep for you, Israel, Jerusalem, for you do not know your visitation,¹⁸⁰ Jesus said weeping. I was hoping to gather you for the love of God, your Creator, like a hen gathers her chicks under her wings, but you didn't want. ¹⁸⁰ Psalms 91.4, Deut 32.11

¹⁸⁰ Visitation: (Genesis 50.25): Joseph took an oath of the children of Israel, saying, God will surely visit you, and you shall carry up my bones from hence.

* Confusion: lack of understanding; uncertainty; the state of being perplexed or unclear in one's mind about something.

203



Thus God says to you: Hard-hearted city with a perverse spirit. I sent my servant to C O N V E R T your heart and repent at the end but you, city of confusion,* have forgotten everything I did on Egypt and pharaoh out of love for you, Israel. How many times have you cried for My servant to heal the sickness of your body? And now you seek to kill My servant because he seeks to heal the sins of your soul.

Would you remain the only one unpunished from Me? Will you live forever perhaps? Will your pride deliver you from My hands perhaps? Surely not. I will bring princes against you to surround you with an army; I will give you into their hands with such power so your pride will fall back into Sheol.

I will not excuse old men and widows, I will not excuse children, but I will give you all to starvation, to the sword and derision. I will desolate the city and the Temple which I looked with mercy and you will be among the nations a subject of fable, of mockery and proverb. Let My wrath remain on you and My indignation not sleep.



204

Jesus said again:

— Don't you know there are other sick people? As God lives, those who are sick in soul in Jerusalem outnumber those who are sick in body. And so you may know the truth, I say to you, sick, in the Name of God let your sickness depart from you.

They were healed as soon as he said this. Then the men wept to hear that the wrath of God was upon Jerusalem and pleaded for mercy. Jesus said [prophesied]:

— Thus God says: If Jerusalem weeps for its sins and does penance by walking in My ways, I will no longer remember their iniquities and I will not do any of the bad that I said.

But Jerusalem weeps her ruin; not to have my Name blasphemed among the nations because they have dishonoured Me. So My fury is much more on fire. I live for eternity, if My servants Job, Abraham, Shemouel, David, Daniel, with Moshe, pray for this people, My wrath upon Jerusalem will not appease.

Jesus went in the house and everyone remained in fear.



205

Jesus was in the house of the leper Simon at supper with his disciples, when Mary, Elazar's sister, entered the house and poured ointment on the head and the garment of Jesus from a vessel that she brought. Seeing that, the traitor Judas intended to prevent Mary, saying:

— Go sell the ointment and bring the money I can give to the poor.

— Why stop her? Leave her. You will always have the poor with you but you will not always have me.

— Master, Judas answered, this ointment could be sold for 300 silver coins: see how many poor people would be helped.

— I know your heart, Judas, have patience and I will give you everything.

Everyone ate with fear and the disciples grieved to learn that Jesus was soon to leave them; while Judas was indignant at the unsold ointment, since he had lost 30 SILVER COINS seeing that he stole the 10th part of everything that was given to Jesus. He went out to find the high kohen, then assembled in a council with the cohanim, the scribes and the pharisees; he said to them:

— What will you give me if I give Jesus into your hand, who intends to become king of Israel?

— How will you give him into our hand? They answered.

— As soon as I know where he will go to pray outside of the city, I will tell you and take you where he will be; for it will be impossible to seize him in town without a sedition, Judas said.

— We will give you 30 gold coins if you give him into our hand, and you will see how I will treat you well, the high kohen answered.



206

When the day came, Jesus went up to the Temple with a large multitude of people. The high kohen came to say:

— Tell me, Jesus, did you forget all you confessed, that you are not God?^a

— Surely not, I did not forget; it is my confession that I will bring before the judgment seat of God on the Day of Judgment. All that is written in the book of Moshe is very true: God alone is our Creator and I am the

servant of God who wishes to serve God and the Messenger of God [Holy Spirit], whom you call messiah.

— So for what good to come to the Temple with such a large multitude of people? Perhaps you are looking to become king of Israel? Beware lest some danger befall you, the high kohen said.

— If I was looking for my own glory and wanted my share in this world, I had not fled when the people of Nain intended to make me king. Believe me, verily I seek nothing in this world.

— We want to know a thing about the messiah, the high kohen said.

Then the kohanim, the scribes and the pharisees encircled Jesus, and Jesus answered:

— What is that thing which you seek to know about the messiah? The lie perhaps? I will surely not tell you lies,^b but because I tell you the truth, you hate me, and seek to kill me.

— Now we know you have the devil at your B A C K, the high kohen said. You are a samaritan who has no respect to the kohen of God.

207 — As God lives, I have no devil at my back, but I seek to cast out devils. And for this reason, the devil lifts the world against me because I am not of this world; I seek to glorify God, who has sent me into the world. Hear me and I will tell you who has the devil at his back. As God lives ✠ whose presence my soul stands, whoever works according to the will of the devil has the devil at his back, who puts on him the bridle of his will to rule him at his pleasure, and makes him run into every evil. As a garment changes its name when its owner changes, although it is but the same garment; also men, albeit they are all of one matter, are different by reason of the works of he who work in the man.



If I sinned, why don't you rebuke me as a brother instead of hating me as an enemy? Verily, the members of a body support each other when united to the H E A D, but those who are cut off from the head do not support it; the hands of one body do not feel the pain of the feet of another body but that of the body in which they are united. If you were of this body in which I am united, as God lives, you would help me to work according to my head. As God lives ✠ whose presence my soul stands, he who fears, and loves God, his Creator, feels mercy towards those to whom God, his head, has mercy, since God don't want the death of the sinner but he waits for each one to repent.

208 Reprove me if I did wrong, and God will love you since you will be doing his will; but if no one can blame me for a sin, it is a sign that you are not the sons of Abraham as you call yourself, nor that you are united to the head to which Abraham was united. As God lives, Abraham loved God so much, that not only he brake in pieces the false idols and forsook his father and mother, but he also was willing to slay his own son out of obedience to God.^c



Every scribe and pharisee with the elders of the people took up stones to throw on Jesus but he vanished from their eyes and went out of the Temple. The disciples with the believers followed him to Simon's house. Soon Nicodem came and advised Jesus to go beyond the Cedron Brook, outside Jerusalem:

— Lord, I have a house with a garden beyond Cedron Brook, I pray you to go there with some of your disciples and to stay there until this hatred of our kohanim be past. I will minister you what is necessary. Leave the multitude of disciples in my house and at Simon's, God will provide for all.

Jesus did this; he desired to have with him only the 12 first called apostles.

209 At that time, the virgin Mary, Jesus's mother, was standing in prayer when the angel Gabriel visited her to tell about the persecution of her son, saying:

— Do not fear, Mary, God will protect him from the world.

Mary departed from Nazareth in tears to go to Jerusalem to Mary Salome, her sister, in search of her son, but he had secretly withdraw beyond Cedron Brook.^d

210 After the departure of Jesus, when the confusion ceased in the Temple, the high kohen ascended on high and having beckoned for silence with his hands, he said:

— What are we doing brothers? Don't you see how he deceived the whole world with his diabolical art? How did he vanish if he is not a magician? Surely, if he is an holy and a prophet, he would not blaspheme the

servant of God, Moshe and the messiah, the hope of Israel. What should I say? He blasphemed our entire priesthood. Truly, I tell you, if he is not removed from the world, Israel will be polluted and our God will give us to the nations. See how this holy Temple was polluted because of him.

The high kohen spoke thus and so in such a way that many turned away from Jesus, and the secret persecution became an open one: the high kohen went himself to Herod and to the roman governor to accuse Jesus of wanting to become king of Israel. And they had false witnesses of this.¹⁸¹

So a general council was held against Jesus, even if they were scared of the roman decree that the roman senate sent twice concerning Jesus;^e there was a great division among them for this reason; some said they should write to Rome against Jesus; others said they should leave Jesus alone no matter what he said foolish; and others have spoken of the great miracles he did. The high kohen said no one should say a word in defense of Jesus under penalty of banishment. The governor said to Herod and the high kohen:

— If we kill this sinner, we will act contrary to the decree of Caesar. If we let him live and he becomes king, what will be the outcome? In each case, we have an bad case in our hands.

Herod threatened the governor:

— Be careful that this country will not rebel to favour this man, so I will accuse you of rebellion before Caesar.

Fearing the senate, the governor became friendly with Herod: they reunited for the death of Jesus, even if they hated each other to death before, and said to the high kohen:

— Whenever you will know where this malefactor is, send to us and we will give you soldiers.

Since that day there was a general search for Jesus throughout Jerusalem. This was done accordingly to the prophecy of David who prophesied about Jesus: 'The princes and kings of the earth are united against the saint of Israel because he announces the salvation of the world.'^{Psalms 2}



211

At the house of Nicodem beyond Cedron brook, Jesus comforted his disciples:

— The hour is near that I must go from the world. Be comforted, not sad; where I go, I will not feel any trial. Will you be my friends if you are sad about my well-being? Surely not, but my enemies. Rather be sad at the rejoicing of the world, since their rejoicing will turn into weeping, and your sadness will be turned into joy, a joy that no one will take from you; because the joy that the heart feels in God, his creator, the entire world can not take it away.^{Ecclesiastes 5.20}

See not to forget the words God said to you by my mouth: be my witnesses to all those who corrupt the testimony against the world and against the lovers of the world that I witnessed in my Sefer.

212

Jesus raised his hands to the Lord and prayed:

Lord our God, God of Abraham, God of Isaac and God of Jacob, God of our fathers,^f have mercy on those you have given me,¹⁸² save them from the world. I don't say to take them out of the world, because they have to testify against those who will corrupt my sefer. I pray you to keep them from evil, that on your Judgment Day they come with me to bear witness against the world and against the House of Israel which has corrupted your testimony.¹⁸³

Lord, mighty and jealous God, who avenges idolatry on the sons of idolatrous fathers even to the 4th generation. Lord, merciful God, who grants grace to 1,000 generations on those who fear you: grant grace to those who will believe my words that you gave me.^g You are true God, as your word that I have spoken is true, because it is yours. I always spoke like one who reads, reading only what is written in the book he reads; so I have spoken what you gave me.

Lord, saviour God, save those you have given me and that satan can do nothing against them; not only them, but save those who will believe in them.

Lord, bountiful God, rich in mercy, grant your servant to be in the congregation at the Judgment Day, with all those you have given me, and with all of those who will believe in me by their preaching. Do this, Lord, for your own sake, so that satan doesn't boast against you, Lord.^h Have mercy on the world, send your Holy Spirit quickly and let satan your enemy lose his dominion. So be it, great and merciful Lord.

¹⁸¹ Judas, being one.

— So be it, they answered weeping.



213

Except for Judas who did NOT BELIEVE. When the day comes to eat the lamb, Nicodem secretly sent the lamb to the garden for Jesus and his disciples, reporting all that Herod with the governor and the high kohen had decreed. Turning to Judas, Jesus said to him:

— Friend, why are you delaying? My hour is near, go and do what you have to.

He said again:

— Do quickly what you have to.

The disciples thought Jesus will send Judas to buy something for Pesah. Jesus knew Judas will betray him, but he said so because he desired to go from the world.

— Lord, let me eat and I'll go, Judas answered.

— Let's eat this lamb that I have greatly desired to eat before I part with you.

He got up, took a towel to girdle his loins and filled a basin with water; then he began to wash the feet of his disciples' feet, starting with Judas.. Come to Cephas, Cephas said:

— Will you wash my feet, lord?

— You do not understand now what I do; you will know afterwards.

— You will never wash my feet, Cephas answered.

Jesus stood up saying:

— Neither you will come to accompany me on the Day of Judgment.

— Lord, wash not only my feet but my hands and my head too, Cephas answered.

When they were washed and the disciples sat at the table to eat. Jesus said:

— I washed you but you are not all clean: all the water of the sea will not cleanse he who don't believe in me.



The disciples were sad at these words. Jesus said this since he knew who would betray him.

— Verily I say to you, one of you will betray me and I shall be sold like a sheep. Woe to him who does what our father David said about him:

— He will fall into the pit he has prepared for the others. Psalms 7.15

The disciples looked at each other saying with sorrow:

— Who will be the traitor?

— Will it be me, master? Judas said.

— You told me who will betray me.

Jesus rejoiced in Spirit and he said:

— Blessed be your holy Name, Lord, not to be parted from the number of your servants who were persecuted and killed by the world: I thank you, my God, because I have fulfilled your work.



214

The 11 apostles didn't hear this. As soon as the lamb was eaten, the devil came on the back of JUDAS, and he left the house. Jesus went out to withdraw to the garden and pray according to his practice.ⁱ Now knowing the place where Jesus was with his disciples, Judas went to the high kohen to say:

— If you will give me as promised, tonight I will give this Jesus you are looking for in your hands: he is alone with 11 companions.

— How much do you seek? The high kohen answered.

¹⁸² The past tense used here by Jesus indicates that the next faithful will be related to the one who had preached to them. This structure of relationship is like a tree's with its branches, leaves, buds and fruits.

¹⁸³ The Scriptures are the testimony of all the wonders that God did and what he said.

— Thirty gold coins, Judas said.

Straightway, the high kohen counted the money for him, then sent a pharisee to Herod and to the governor to get soldiers. Because they feared the people, they gave an armed legion,¹⁸⁴ with torches and lanterns on sticks, and they went out of Jerusalem.

215 When Judas and the soldiers were close to the place where Jesus was, Jesus withdrew into the house in fear, hearing many people coming while the II were sleeping.^j

216 After having heard Judas speak and seen the multitude of soldiers, we fled, as beside ourselves. Joan being wrapped in a linen cloth¹⁸⁵ when he awoke and fled; a soldier seized his linen cloth so he left and fled denuded; because God heard the prayer of Jesus and saved the II from evil.



217 The soldiers took Jesus and bound him, not without disdain.^k The soldiers mocked him, saying:

— Sir, don't fear, we have come to make you king of Israel; we have tied you because we know you refuse the kingdom.^l

And the soldiers started to hit Jesus with blows and kicks, they led him to Jerusalem with ferocity. Joan and Cephas were following the soldiers from afar, they confirmed to he who writes all they saw during the investigation by the high kohen and by the COUNCIL of pharisees, assembled to put Jesus to death. The scribes had tied his eyes with a bandage and mocked him saying:

— Tell us who has smote you, Jesus, prophet of nazirites?

So were called those who believed in Jesus. They kept beating him and spat on his face. When it was morning, there assembled the great council of scribes with the elders of the people. The high kohen and the pharisees sought after false witnesses against Jesus but they didn't find. The high kohen had Jesus brought before him to question his teaching and his disciples.

He who writes forgot everything, only that Jesus said he will suffer and be taken from the world; that he will not die until near the end of the world: and that he, the mother of Jesus, and Joan, went to the cross.^m

The high kohen said:

— Perverse seducer, you has deceived all Israel, to start with Galil, to here in Jerusalem, with your teaching and false miracles. Now, do you think you will escape the punishment you deserve? You will not escape it as God lives.

— He then ordered his servants to smite him with slaps and kicks to bring his understanding back to memory. This derision which he undergoes at the hand of the servants of the high kohen had just ended when they devised further inflictions to satisfy the council. They dressed him like a juggler and treated him so badly on the hands and feet that even the canaanites would feel compassion if they saw that. The hearts of the chiefs kohanim, the pharisees, and the elders of the people were such frustrated with Jesus that they took pleasure in seeing him so mistreated.ⁿ



You shall leave your name for a curse to my chosen: for Adonai Iehvah shall slay you and call his servants by another name; that he who blesses himself on earth shall bless himself in the God of truth; he that swears on earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. For, behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. Isaiah 65.15 (Priesthood)

Then they led him still bound to the GOVERNOR who secretly liked Jesus; he brought him to his room to ask him why the chiefs kohanim and the people had put him in his hands.^o Jesus answered:

— Will you believe me if I tell you the truth, or will you be deceived like the kohanim and the pharisees?

Thinking Jesus was talking about the law, the governor replied:

Don't you know that I am not a jew? The chiefs kohanim and the elders of your people put you in my hand: tell us the truth so that I can do the right thing. I have the power to set you free or to put you to death.^p The chief

¹⁸⁴ Legion: more than six thousand men (A theological dictionary, containing definitions of all religious terms, p.303 [LEN-LES], Buck 1824).

¹⁸⁵ Linen cloth for the dead (?).

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kohanim, the elders of the people, the scribes, and pharisees shouted and howled:

— We know that he is Jesus of Nazareth. If he was not a criminal, we would not put him in your hands.^q

To get rid of such a case, the governor, named Pilate, said:

It does not appertain to me to judge the case of a galilean: Herod being kng of Galil, take him to Herod. Herod had long wanted to meet Jesus and have him come to his house; Jesus never wished to go there because Herod worshipped false gods and he lived in the same way as unclean pagans.^r Herod and his whole court laughed at him; he made him dressed in white as fools are clothed and sent him back to Pilate with this saying:

— Do not fail to do justice to the people of Israel.

The chiefs kohanim, the scribes and the pharisees gave Herod a large sum of money to write this. Hearing this from a servant of Herod, the governor also wished to earn money, so he pretended to set Jesus free: the scribes paid him to kill under the whips; so he had him whipped by his slaves. The soldiers also whipped him so much that his body spilled blood; but God had decreed the end on the cross and had not let Jesus die under the whips. They dressed him in an old purple garment, mocking, 'Our new king should be dressed and crowned.' They made a crown by picking up thorns and placed it on the head of Jesus saying, 'Here is your crown like those of gold and precious stones on the heads of kings.' They put in his hand a reed for scepter and sat him high; the soldiers bowed down to him with mockery, greeting him as the king of jews. stretching out their hands to receive gifts like the kings use to offer; but receiving none, they struck Jesus saying, 'Now you are crowned, foolish king, will you not pay your soldiers and your servants.' The chiefs kohanim, with the scribes and the pharisees, seeing that Jesus wouldn't die from the blows, gave Pilate a sum of money for fear that he would release him.

He therefore found him **guilty** of death, and the scribes and the pharisees condemned him to die on the cross with two thieves. They took him to Mount Calvary, where they hung criminals, and crucified him denuded for their greatest shame.^s He said nothing but:

— God, why have you forsaken me... ^{Psalms 22.2}

Yet have I set My king on My holy hill of Zion. I will declare the decree the Lord has said to me: You are My son, this day have I begotten you. Ask of Me and I shall give you the heathen for your inheritance and the uttermost parts of the earth for your possession; you shall break them with a rod of iron, you shall dash them in pieces like a potter vessel. Be wise now, you kings, be instructed, you judges of the earth, serve the Lord with fear and rejoice with trembling. Kiss the son, lest he be angry and you perish from the path when his wrath is kindled but a little. Blessed are all they that put their trust in him ^{Psalms 2.6}

I will pour on the house of David and on the inhabitants of Jerusalem the spirit of grace and of supplications, and they will look at me whom they have pierced and they will mourn for him as one mourns for his only son and shall be in bitterness for him as one that is in bitterness for his firstborn. In that day there shall be a great mourning in Jerusalem ^{Zechariah 12.10}



Now some denied the teaching of Jesus, thinking he had been a false prophet or he had performed miracles by magic, because he had said he should not die before the end of the world and he should then be taken from the world. Those who were firm in the teaching of Jesus were so moved with sorrow that they did not remember what Jesus had said when they watched him die.

They went to Mont Calvary accompany the mother of Jesus, and weeping incessantly. By the intervention of Nicodem and Joseph of Arimathea,¹⁰⁶ the governor gave them the authorization to bury the **B O D Y** of Jesus. They took him down from the cross with tears like no one could imagine, and buried him in Joseph's new sepulcher after they had him wrapped in 100 pounds of precious ointments. Everyone returned to his house. Joan and his brother Jacob went with the mother of Jesus.^t



¹⁰⁶ Joseph is a member of the Sanhedrin, of the class of large landowners (the Elders). Nothing is known of his possible family. He is a friend of Gamaliel and Nicodemus. He is a mature man, generous and faithful. His character is asserted, his sense of friendship is sincere and without prejudices: unlike all his colleagues from the Sanhedrin, he continues to frequent Lazare on whom weighs the stigma thrown by the notorious misconduct of his sister, Mary of Magdala. He defends before this assembly the property of Simon the Zealot whom he has known since his childhood. Simon was sidelined because of his leprosy before Jesus healed him. Joseph meets Jesus in the Temple when he drives out the merchants. Despite the emerging hostility of the Sanhedrin, he did not hesitate to take a position in his favour. To the Pharisees of Galilee who come to denounce Jesus, he replies: He who works miracles has God with him. Who has God with him cannot be in sin: God loves him. On his property in Arimathea, he invites some members of the Sanhedrin to a banquet offered in honor of Jesus: the reactions are diverse. For a moment, Jesus plans to entrust the evangelization of the powerful of Judea to a few notables: Lazarus, Nicodemus, Chouza. His hope turns short before the hostility of the Sanhedrin. Joseph distances himself from this assembly. Eusebius of Caesarea and St Jerome identify the village of Arimathea with Rama of Samuel in the region of Ephraim (Ramataïm). It is the homeland of the prophet Samuel. He is buried there. Today it is the city of Rantis. Source: <http://www.maria-valtorta.org/Personnages/JosephArimathie.htm>

218 The 3rd day, these disciples claimed that Jesus had **R I S E N**, from which great confusion arose.¹⁸⁷ The high kohen ordered under penalty of banishment that no one should talk about Jesus of Nazareth: a great persecution arose; many were stoned, others beaten and many were banished from the land since they could not hold their peace on such importance. The news reached Nazareth that Jesus, their fellow citizen, died on the cross had risen again.^v

219 Jesus came, surrounded with the Splendour [Holy Spirit], to the room where the virgin Mary stayed with her two sisters, Martha, Mary Magdalene, Elazar, he who writes, Joan, Jacob, and Cephas: they fell scared to death, and Jesus raised his mother and the others from the ground, saying:

— **Do not fear. I am Jesus: I am alive, not dead. Do not cry.**

They remained every one beside oneself for a long time in Jesus presence. Jesus said to his mother:^w

220 — **Believe me mother; as I say to you, verily God preserves me until near the end of the world.** And he said:
Barnabi, see to write all that happened during my dwelling in the world.

221 Jesus commanded us to call his faithful disciples to see him. Jacob and Joan called seven disciples with Nicodem and Joseph, and many others among the 72; and they ate with Jesus. Jesus said:

— **Go with my mother to the Mount of Olives; there I will ascend to heaven and you'll see who will carry me.**¹⁸⁷

All went there, except 25 of the 72 disciples who fled in fear to Damascus. At mid-day, while all stood in prayer, Jesus came with a great multitude of angels who were praising God: at the sight of the Splendour on his face, they fell face down to the ground. Jesus raised them and comforted them:

— **Do not fear. I am your master. Be my witnesses in all Israel and the whole world in everything you have heard and seen.^x Peace be to you my mother; rest in God who have created us. The grace and the mercy of God are with you!**

That said, he prayed the four angels to manifest and the angels came forward like four shining suns; every one fell scared to death again. Jesus gave four linen cloths to the angels to cover themselves so they could be seen and heard when he speaks by his mother and her companions. Having raised everyone, he comforted them, saying:

— **These are the ministers of God:**

- **Gabriel announces the mysteries of God;**
- **Michael fights against the enemies of God;**
- **Rafael receives the souls of those who die; and**
- **Uriel calls every one to the judgment of God at the last day.**¹⁸⁸

And before their eyes, the four angels carried him up into heaven.

222 After Jesus was gone, the disciples scattered through different parts of Israel and of the world. The truth has been persecuted as always by lies; certain madmen pretended to be disciples and preached that after Jesus died he did not rise again.^y To those who fear God, to be saved in the last day and in the Judgment of God, we preach that he died and rose again, as it is written, amen.



¹⁸⁷ Elijah took his mantle, wrapped it together, and smote the waters, and they were divided hither and thither so that the two went over on dry ground. It came to pass, when they were gone over, that Elijah said unto Elisha: Ask what I shall do for you before I be taken away from you. And Elisha said: I pray thee, let a double portion of your spirit be upon me. And he said: You have asked a hard thing, nevertheless, if you see me when I am taken from you, it shall be so unto you; but if not, it shall not be so (2Kings 2.8).

¹⁸⁸ At death.

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End Notes:

- ^a *Text add.:* nor son of a g~d, nor even the m~ssiah.
- ^b *Text add.:* If I had said the lie I would had been adored by you, by the scribes, pharisees, with all Israel.
- ^c *Text add.:* The high pr~est answered: This I ask of thee, and I do not seek to slay thee, wherefore tell us: Who was this son of Abr~ham? J~sus answered: The zeal of thine honour, G~d, enflame me, and I can not hold my peace. Verily I say the son of Abr~ham was Ishma~l from whom must be descended the m~ssiah promised to Abr~ham, that in him should all the tribes of the e~rth be bl~ssed. Then was the high pr~est wroth, hearing this, and cried out: Let us stone this impious fellow for he is an Ishm~elite and has spoken blasphemy against M~ses and against the l~w of G~d. Then blinded with fury and hatred through the great desire they had to slay J~sus, they struck one another such as there died 1000 men and polluted the h~ly t~mple.
- ^d *Text add.:* She was not able to see him any more in this world but after the deed of shame. And for that, the a~gel G~briel with the a~gels M~chael, R~fael, and U~iel, brought him to her by c~mmand of G~d.
- ^e *Text add.:* in one it was forbidden to anyone, on death penalty, to call god or son of a god, Jesus of Nazareth, prophet of the jews. In the other, it forbade anyone should contend concerning Jesus of Nazareth, prophet of the jews, under capital sentence
- ^f *Text add.:* Ishma~l
- ^g *Text add.:* Do thou curse etern~lly every one that shall corrupt my g~spel that thou gavest me, when they write that I am thy s~n. For I, clay and dust, am servant of thy servants, and never have I thought my self to be thy good servant; for I can not give thee aught in return for what thou hast given me, for all things are thine.
- ^h *Text add.:* By your providence L~rd G~d, provide all things necessary for your people Isra~l. Be mindful of all the tribes of the earth which you did create the world.
- ⁱ *Text add.:* bowing his knees, his face prostrated an hundred times.
- ^j *Text add.:* Then G~d, seeing the danger of his servant, commanded his ministers, to take J~sus out of the world. The h~ly ang~ls came and took J~sus out by the window that look toward the South. They bare him and placed him in the third heaven in the company of ang~ls bles~ing G~d for evermore. Jud~s entered impetuously before all into the chamber whence J~sus had been taken up. And the d~sciples were sleeping. The wonderful G~d acted wonderfully, insomuch that Jud~s was so changed in speech and in face to be like J~sus that we believed him to be J~sus. And he, having awakened us, was seeking where the master was. We marvelled, and answered: Thou, L~rd, art our master; hast thou now forgotten us? And he, smiling, said: Now are you foolish, that know not me to be J~das Iscar~ot! And as he was saying this the soldiery entered, and laid their hands on Jud~s, because he was in every way like to J~sus.
- ^k *Text add.:* for J~das denied that he was J~sus.
- ^l *Text add.:* J~das answered: Now have you lost your senses! You are come to take J~sus of Naz~reth with arms and lanterns as [against] a robber; and you have bound me that have guided you, to make me king! J~das spake many words of madness, insomuch that every one was filled with laughter, believing that he was really J~sus, and that for fear of death he was feigning madness.
- ^m *Text add.:* And why say I that the chief pr~ests believed J~das to be J~sus? Nay, all the disc~ples, with h~m who writes, believed it; and more, the poor v~rgin mother of J~sus, with his kinsf~lk and frie~ds, believed it, insomuch that the sorrow of every one was incredible. J~das, as though beside himself, answered nothing to the point. The high pr~est then adjured him by the l~ving G~d of Isra~l that he would tell him the truth. J~das answered: I have told you that I am J~das Iscar~ot, who promised to give into your hands J~sus the N~zarene; and ye, by what art I know not, are beside yourselves, for you will have it by every means that I am J~sus.
- ⁿ *Text add.:* Believing J~das to be really J~sus.
- ^o *Text add.:* Thinking that J~das was J~sus.
- ^p *Text add.:* J~das answered: Sir, believe me, if thou put me to death, thou shall do a great wrong, for thou shall slay an innocent person; seeing that I am J~das Iscar~ot, and not J~sus, who is a magician, and by his art hath so transformed me. When he heard this the g~v~rnor marvelled greatly, so that he should set him at liberty. The g~v~rnor went out smiling and said: In the one case, at least, this man is not worthy of death, but rather of compassion. This man saith, said the g~v~rnor, that he is not J~sus, but a certain J~das who guided the soldiery to take J~sus, and he saith that J~sus the Galilean hath by his art magic so transformed him. Wherefore, if this be true, it were a great wrong to kill him, seeing that he were innocent. But if he is J~sus and denieth that he is, surely he hath lost his understanding, and it were impious to slay a madman.
- ^q *Text add.:* Nor is he mad but rather malignant, for with this device he seek to escape from our hands, and the sedition that he would stir up if he should escape would be worse than the former.
- ^r *Text add.:* Now when J~das had been led thither, H~rod asked him of many things, to which J~das gave answers not to the purpose, denying that he was J~sus.
- ^s *Text add.:* seeing the malefactor hath escaped and I J~das die unjustly, who was entirely like to J~sus.
- ^t *Text add.:* to Nazareth § She should remain in Jerusalem as the custom (funeral) dictates.
- ^u *Text add.:* Who did not fear G~d went by night [and] stole the body of J~das and hid it.
- ^v *Text add.:* He that write prayed J~sus mother to leave off weeping since her son was risen again. The v~rgin M~ry said, weeping: Let us go to Jerus~lem to find my son. I shall die happy when I have seen him. The v~rgin returned to Jerus~lem with he who writes, J~hn and J~mes, that day on which the decree of the high pr~est went forth. The v~rgin, who feared G~d, albeit she knew the decree of the high pr~est to be unjust, commanded those who dwelt with her to forget her son. Then how each one was affected! G~d who discern the heart of men know that between grief at the death of J~das whom we believed to be J~sus our m~ster, and the desire to see him risen again, we, with the mother of J~sus, were consumed. So the ang~ls that were guardians of M~ry ascended to the third heaven, where J~sus was in the company of ang~ls and recounted all to him. J~sus prayed G~d to give him power to see his mother and his disciples. God merciful commanded his four fav~rite ang~ls, Gabri~l, Micha~l, Rafa~l, and Uri~l, to bear J~sus into his mother house, and there keep watch

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End Notes (cont'd)

over him for three days continually, letting him be seen only by them that believed in his doctrine.

^w *Text add.:* The v~rgin weep. Tell me, my son, wherefore G~d, having given thee power to raise the dead, suffered thee to die to the shame of thy kinsfolk and friends, and to the shame of thy doctrine? For every one that love thee has been as dead. I have not been dead at all. | Then the four ang~ls narrated to the v~rgin how G~d had sent for J~sus, and had transformed J~das, that he might suffer the punishment to which he had sold another. Then said he who write: m~ster, is it lawful for me to question thee now, as it was lawful for me when thou dwell with us? J~sus answered: Ask what thou please, Barn~bas and I will answer thee. Then said he who wr~te: m~ster, seeing that G~d is merciful, wherefore has he so tormented us, making us to believe that thou were dead? And thy mother has so wept for thee that she has been nigh to death; and thou, who art an h~ly one of G~d, on thee has G~d suffered to fall the calumny that thou were slain amongst robbers on the Mount Calv~ry? J~sus answered: Believe me, Barn~bas, that every sin, however small it be, G~d punish with great punishment, seeing that G~d is offended at sin. Wherefore, since my m~ther and my faithful disc~ples that were with me loved me a little with earthly love, the righteous G~d has willed to punish this love with the present grief, so that it may not be punished in the flames of hell. Though I have been innocent in the world, since men have called me a g~d, and a s~n of g~d, so that I be not mocked of the demons on the day of judgment, G~d has willed that I be mocked of men in this world by the death of J~das, making all men to believe that I died on the cross. This mocking shall continue until the advent of M~hamad, the m~ssenger of G~d, who, when he shall come, shall reveal this deception to those who believe in G~d law. Having thus spoken, J~sus said: You are just L~rd our G~d; to you only belong honour and glory without end. B~rnabas, write in like manner what has befallen J~das, so that the faithful may be undeceived, and every one may believe the truth. If G~d will I will do all master but I know not how it happened to J~das for I saw not all, answered he who wr~te. Here are J~hn and P~ter will tell you all that has passed, answered J~sus

^x *Text add.:* He reproved many who believed him to have died and risen again, saying: Do you then hold me and G~d for liars? For G~d has granted to me to live almost to the end of the world, even as I said to you. I say to you, I died not, but J~das the traitor. Beware, for satan will make every effort to deceive you. He embraced his mother.

^y *Text add.:* Others preached and yet preach that Jesus is a god among whom P~ul is deceived

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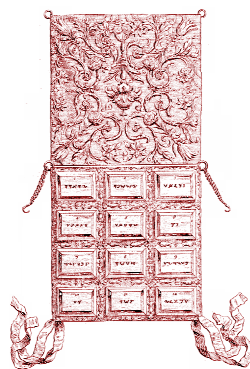
Noli Altum Sapere

Wise do not boast Jeremiah 9:22



DESCENT INTO HELL

R E S U R R E C T I O N



The Life of Jesus Christ
from the visions of Emmerich
Vol. one of 4, Tan Books Publishers 1914
transl. (German) unknown nun - Schmöger

Filbluz
editions



DESCENT INTO HELL & RESURRECTION



little hail fell from time to time from morning until noon. Then the sky cleared and the sun appeared until noon. Then thick reddish clouds covered the sky. Since the sixth hour (according to the way of counting of the Jews, that is about half past twelve in the afternoon), there was a miraculous obscuration of the sun. The pale and full moon appeared over the Mount of Olives and came quickly from the east to stand in front of the sun covered with cloud. An opaque mass soon covered the whole sun, a red circle like fire shone all around it. Darkness spread over the earth and the stars appeared with reddish light. Men and animals were seized with terror: the cattle shouted and fled. The Pharisees themselves were afraid and stopped cursing at Jesus. All the assistants now had their eyes fixed on the sky. Several struck their breasts and wrung their hands, exclaiming:

— Let his blood fall on his murderers.

Many, from near and far, threw themselves on their knees and implored forgiveness to the Lord who turned his eyes to them in the midst of his pains. It was about an hour and a half, consternation and confusion reigned everywhere. The streets were wrapped in thick fog, the men wandered here and there groped, several remained lying on the ground, their heads covered, and beating their chest. Others stood on the roofs of their houses and watched the sky with laments. The animals howled and hid, the birds were hovering close to the ground and fell. Anxiety and terror reigned in the Temple; they were busy slaughtering the lamb of Pesah when the darkness suddenly rose. Everyone was dismayed and moans were heard here and there. They lit all the lamps. The grids and window shutters of the houses were shaken and the ground trembled, and yet there was no storm. Darkness had spread terror among the assistants on Golgotha, and darkness was increasing. The sun's disk was surrounded by a red circle; the stars had a reddish glow. The birds fell to the ground and got caught, the animals howled and trembled. The horses and donkeys of the Pharisees huddled together, bowing their heads. Everything was wrapped in fog. Talking to his heavenly Father, Jesus prayed for his enemies in the most touching manner. As during all of his passion, he recited the passages from the psalms that received their fulfillment; there were angels around him. At the ninth hour, Jesus cried out in a loud voice:

— Éli, Éli, lamah azabtani... Psalms 22.1

While the people were shaking and lamenting, about thirty considerable men from Judea and around Joppa

were passing by, on their way to the feast, when they saw Jesus tied to the cross, and the threatening signs which were manifesting in nature. They exclaimed indignantly:

— Woe to this cruel city. If the Temple of God was not there, we should put it on fire for committing such a crime.

After 3 o'clock in the afternoon, the darkness began to dissipate. The moon moved away from the sun which appeared veiled in reddish clouds. Little by little the rays of the sun pierced the clouds and the stars disappeared, although the sky remained still dark. The hour of the savior had come. He was struggling with death and a cold sweat flooded his sacred body. Then Jesus said:

— Everything is consumed. Father, I put my spirit in your hands.

It was a soft and loud cry that penetrated heaven, earth and Hell. He bowed his head and gave up his soul. Like a luminous shadow, his soul entered the earth and descended into limbo. At the moment when the savior pronounced these last words, the earth trembled and the rock of Calvary split between the cross of the lord and that of the bad thief. This voice terrified the desolate nature. Everything was consumed; the savior's soul had left his body. A sword of pain crossed the heart of those who loved him. At the savior's cry, the veil of the Temple was torn in two, from top to bottom, the earth trembled and the stones split asunder: the sepulchres opened and the bodies of many holies rose; they came to the holy city and appeared to a large number of people. At the sight of these things, the crowd repented and struck their breasts; some tore their clothes and threw dust on their heads. They were all seized with fright.

After 3 a.m., when the lord gave up his soul, his soul entered the earth like a luminous shadow and descended into Purgatory: when Jesus put his spirit in the hands of his Father, his soul entered the earth in a luminous form, surrounded by a multitude of angels with Gabriel; these angels drove out a host of evil earth spirits into the Abyss. Jesus ordered several souls from Purgatory to return to their bodies in order to frighten the unrepentant and to bear witness to him. As the Golgotha rock split, the earth also trembled in many other places in the world, but especially in Jerusalem and in Palestine. In the Temple and the rest of the city, the Jews had barely recovered from their fright at the return of the light, when an earthquake followed by the crashing of buildings which collapsed aroused general dread. They were overwhelmed with terror when those who fled encountered the risen dead who threatened them with a sepulchral voice. In the Temple, the chiefs of the priests, who stopped the immolation of the lamb because of the darkness, were exalted when the light returned and resumed the sacrifices. But suddenly the ground trembled and a deaf noise was heard, that was the crash of the walls that collapsed, and the Temple's veil tore from top to bottom. When the veil was torn from top to bottom, the Holy could be seen from the outside. The two large columns placed at the entrance to the sanctuary, between which a magnificent veil was suspended, parted from one another, and the lintel they supported collapsed. Terror seized the huge crowd that burst into moans. The priests managed to calm their fear and the sacrifices resumed in several places, until the dead appeared in the Temple; everyone dispersed and the immolation finally stopped, as if the Temple was defiled. Zechariah, the high priest murdered between the Temple and the altar, appeared in the Sanctuary and made threatening words: he spoke of the death of Zechariah,¹⁰⁹ of John, and of the murder of the prophets. Two sons of the high priest Simon the righteous appeared in the chair of the doctors and spoke about the death of the prophets too, and about the sacrifice which was going to cease, urging all the jews to embrace the teaching of the Crucified. Jeremiah appeared near the altar and announced that the old sacrifice was abolished and replaced by a new holocaust.

These apparitions were kept hidden because they had no other witnesses than a few priests and Caiaphas who forbade talking about it under severe punishment. Hanna, the fiercest of all the lord's enemies, fled from one corner to the other in the back of the most remote rooms in the Temple. Caiaphas sought to strengthen his courage, but in vain, the apparitions of the dead put him in despair. He ordered him to keep secret all apparitions and events of which people were unaware. It was at this moment that the doors of the Sanctuary opened with a great crash and a voice shouted:

— Let's get out of here.

The angels of the Lord abandoned the Temple. At the sound of their voices, the resurrected dead who were in the Temple returned to their tombs. Also a great terror prevailed over Jerusalem in several places.

Shortly after 3 o'clock, many tombs collapsed, especially in the gardens to the northwest, and the dead could be seen, the bones and pieces of cloth in several tombs. The stairs of the court of Caiaphas where Jesus had

¹⁰⁹ 2Chronicles 24.20

been outraged, fell down, and so a part of the hearth where Peter had denied his master. The high priest Simon the righteous, the ancestor of Simeon, the one who prophesied during the presentation of Jesus at the Temple, appeared in the court where several members of the Sanhedrin were gathered, and made to hear terrible words on the bad judgment rendered. The people who, the day before had introduced Peter and John into the courtyard, converted and took refuge with the disciples. Near Pilate's palace, the stone split in the very place where Jesus was shown to people. The entire palace was shaken; the ground also sank near the courtyard of the neighboring tribunal where the innocents slaughtered by Herod were buried. Walls split in several parts of the city and others collapsed, but no building was completely knocked down. Out of him, at the height of fright, Pilate was unable to give orders and fled from one room to another. When the ground shook under his feet and his palace shook, the dead appeared in the courtyard of his palace and accused him of his bad judgment. He locked himself in a secret part of his home and offered incense to his idols. On his part, Herod, almost mad with terror, had all the doors of his palace closed.

About a hundred dead from all time appeared in Jerusalem and its surroundings. Not all the dead rose from the tombs which had opened but only the souls sent by Jesus. They straightened up with uncovered faces and crossed the streets to go to their descendants. They entered their houses and blamed them in a threatening tone of having taken part in the death of Jesus. Most of them went two by two, their foot movements could not be seen and they seemed to hover above the ground, with pale or yellow faces, long beards, and a strange unusual tone of voice. Their shroud varied according to age, rank, and the time when they lived. They stopped at the place where the condemnation of Jesus had been announced with the sound of a trumpet and glorified the savior, and cursed his murderers. The entire city was seized with horror and hid inside the houses.

At around 4 o'clock in the afternoon, the dead finally returned each one in his tomb. After the lord's resurrection¹⁹⁰ several appeared again. There were no parents of Jesus among these dead raised in Jerusalem. The sacrifices ended in general confusion and very few people ate the lamb on Pesah that evening. The darkening of the sun and the earthquake that occurred in Jerusalem took place in other parts of Palestine also, even in more distant regions where it spread terror and desolation. In Tirza, the prison towers where Jesus had taken out several inmates collapsed. In Galilee, so often traveled by the savior, several houses fell, and buried under the rubble the wives and children of the pharisees most relentless against the lord while they were in Jerusalem for the feast. There were many disasters around the lake of Genesareth and in Capharnaum several houses were overturned because the lake overflowed into the valley and reached the town, half a league away. The houses of Peter and the blessed Virgin, which were in the first, were spared; in the Upper Galilee, many pharisees returning from the Temple found their homes in ruins. Entire cities were in ruins in the Decapolis. Part of the temple of Garizim collapsed, as well as half of the synagogue of Nazareth where Jesus had been driven out, as well as that part of the mountain where they wanted to precipitate him. The Jordan diverted in many places following all these tremors. In many places inhabited by evil spirits, these disappeared in large bands in the midst of buildings and mountains that were crumbling. The earthquakes resembled the convulsions of the possessed when the demon was forced to leave. In Gergesa, part of the mountain where the swine had rushed collapsed, rolling in the lake, and a crowd of evil spirits fell into the Abyss in the form of a dark cloud. Asia suffered a lot. At Nicea, where there was a port with numerous vessels and very near a house with a high tower, where a pagan charged with the surveillance of the ships, a great noise was heard above the port; when he hurried up to see what was going on, he saw dark figures hovering over the ships. They cried plaintively to him:

— If you want to keep your ships, get them out of here: we have to go into the Abyss, the great Pan is dead.

As soon as the ships were brought to safety, a terrible storm broke out and the demons rushed into the sea, howling. Half of the city collapsed. The house of the pagan called Thamus was spared. He soon made a long journey and announced the death of the great Pan, it is how the saviour was called; he later went to Rome where his stories caused a lot of amazement.

Shortly after 4 o'clock, the lord's blood flowed into the hollow of the rock, at the foot of the cross, after the officer Cassius pierced right through his heart on the right side with his lance. He then jumped down of his horse to hit his chest and confessed Jesus Christ on his knees. The walls between the forecourt and the Sanctuary were so far apart on both sides that one could pass through the opening; you could see cracked walls everywhere, overturned columns and the floor cracked. The curtain which veiled the sanctuary had fallen. The holy Virgin wept bitterly when she remembered the prophecy of Anna and Simeon which was fulfilled, the

¹⁹⁰ The lord's resurrection: three days after his death.

sword had pierced her soul. Seven guards stood in front of the sepulchre, the doors to the sepulchre were closed by the stone placed in front. The body of the lord was surrounded by luminous Splendour, with two angels who revered him.

Tesus gave up his soul in a loud cry. His luminous soul entered the earth, at the foot of the cross, and Gabriel with several angels accompanied him. Resplendent with light, the lord was carried in triumph by the angels. His divinity [Holy Spirit] remained united to his soul, such as to his body hanged on the cross. The place where Jesus entered is divided into three parts of round shape, separated from each other by surrounding spheres. There is a clearer and more serene space before Hell, where the souls freed from Purgatory pass by before being led to Heaven. Those who sigh for salvation are in Hell, surrounded by an opaque sphere divided into many circles. The Lord went between two of these circles: in the one on the left contained the patriarchs before Abraham; in the right, the souls of the righteous who lived from Abraham to John the Baptist. They did not recognize the savior, but being all filled with hope, their desire became more ardent. The narrowness of the places where they were waiting seemed to expand; a breath of air arrived with the speed of a impetuous wind came to refresh them with a ray of light and a redemptive dew. The savior went between these two circles in a place covered with fog where Adam and Eve were. He spoke to them and they revered him in a delight that cannot be expressed. When the savior's soul arrived in Adam's tomb under Golgotha, the souls of our first parents came to meet him and he spoke with them. He visited with them the tombs of several prophets and their souls joined him nearby the bones. Everywhere the evil spirits fled before him and rushed into the Abyss.

When our first parents joined the procession, Jesus entered the underworld of the patriarchs who had lived before Abraham; it is a purgatory where evil spirits were found to torment some of these souls. There was an entrance, a gate, through which you entered without being able to leave at will, and you had to knock to announce your arrival. The angels knocked and ordered to open.

— Open, open the doors, cried out the angels.

Jesus entered in triumph. Before him the evil spirits backed away shouting:

— What do you want from us? What are you doing here? Do you also want to crucify us?

The angels chained them and chased them before them. The souls inhabiting this part of Hell had only a vague notion of Jesus, but as soon as he revealed himself, they glorified God. Then the lord went to the right circle, where are the Hells as such, and found the soul of the repentant thief; the angels carried him into the womb of Abraham. The soul of the unrepentant thief descended into Hell, driven by demons. Jesus said a few words.

Surrounded by the angels, the freed souls, and the chained evil spirits, Jesus entered the bosom of Abraham; this place is situated above the other. The demons did not wish to enter there but the angels forced them. All the saints israelites were in this place: on the left the patriarchs with Moses, the judges and the kings; on the right the prophets, the ancestors of Jesus and their kinship until Joachim, Anna, Joseph, Zachary, Elisabeth and John. There were neither evil spirits in this part nor any pain, but an ardent desire to see the promise fulfilled, this desire was now satisfied. Welcoming their savior by offering their reverences, all these souls experienced inexpressible happiness. Many were ordered to take their bodies back to earth and bear witness to the savior; it was at this time that so many dead came out of their tombs in Jerusalem, and these souls detached from their bodies after having testified to the lord. Then the triumphant procession entered a deeper sphere, in a purgatory where there were pious pagans who wished to know the truth without forsaking their idols, with which evil spirits had mixed; the demons were forced here to confess their frauds, they were chained and chased away. These souls worshiped the lord with joy. Then savior went through several other parts of Hell and delivered the souls who where found there.



I am feeble and sore broken, I roared with the sighing of my heart. Lord, you see everything; my sighing is not hidden from you. Afflictus sum, et humiliatus sum nimis; rugiebam a gemitu cordis mei. Dominé, anté te omné desiderium meum, et gemitus meus à té non est absconditus. Psalms 38.8

He showed himself as a tough judge as he approached the bottom of the Abyss. Hell has the shape of an immense vault, cut in a rock of appalling aspect; everywhere darkness reigns with a very weak metallic gleam. Huge black gates are at the entrance, the mere sight of which thrills. When the gates were broken, a horrible howl was heard at the appearance of the horrible world of darkness. Hell looks like a grouping of men and houses in the middle of fields, where discord, hatred and despair reign; everything is messy. In Hell are ugly caves where darkness, despair and curse reign. There are deserts and swamps filled with things that raise disgust and horror: here, the hateful discord of the reprobates, there, all kinds of perversity and lies punishable by infinite torments. Everything is desolation and the only thought that each one should reap what he has sown by his sins according to the justice of God. The demonic nature of sin is exposed and the serpent devours those who nourished it in their womb.

The dwelling of the blessed is in the form of the heavenly Jerusalem, a city composed of magnificent castles in the midst of gardens covered with flowers and marvelous fruit; the beauty of which varies according to the degrees of beatitude of those who inhabit them. In the dwelling of the blessed, everything is ordered according to the laws of perfect beatitude, eternal harmony and infinite peace. In Heaven, they are transparent buildings of admirable beauty, a habitation of happiness, and an adoration in the gardens covered with marvelous fruits, food of the elect. The blessed union of saints is there.



When the angels opened the huge gates, a chaos of blasphemous complaints and screams of insults were heard: the angels defeated the armies of demons and chained most of them, and all were forced to recognize and revere Jesus, a cruel torture for them. In the middle of Hell, where there is an abyss of darkness, lucifer was thrown in there loaded with chains; black vapours stretch around him. I learned that lucifer had to be unlea-shed for a time, 50 or 60 years before the year 2000; some demons would be unleashed from time to time to punish the world and to tempt; some have been and some will be soon after. Countless troops of redeemed souls emerged from the purgatory of Hell to accompany Jesus to Heaven. The soul of the repented thief saw the lord according to his word.

Then with this troop of elect with David and several prophets, he went to several places marked by his miracles and his sufferings, he gave them the explanation of the events which took place during their lives and applied to them the merits of their achievements. Flooded with light, surrounded by these blessed the lord crossed the earth, the rocks, the air and the waters: he showed himself in different places, even into the sea, he freed the entire Creation and sanctified it: heavenly mercy was exercised over all the souls. Each year, to celebrate this event, he has a freeing look at Purgatory. Even today, during this vision, he freed some souls who outraged him during his crucifixion, and many souls that I know in part.¹⁹¹

Around 11 o'clock in the evening, the mother of Jesus got up wrapped in her coat, left the cenacle¹⁹² and went to the house of Caiaphas, at the palace of Pilate, and along the streets heavy with silence at the painful places of the path where Jesus undergoes torture and humiliation. When she arrived on Golgotha, Jesus appeared to her accompanied by two angels by his side and an angel in front, followed by a large number of freed souls. A voice told her what he did in the underworld, and she should wait at Golgotha for him to be resurrected in his body, and he would come to her. Jesus went next to the city. His mother knelt by the stone where he fell.

Around 12 o'clock in the evening, the procession of the lord followed the way of the cross and the tortures were shown to the souls in the smallest facts. The angels collected the parts torn from his body during the torture and returned to Jesus the smallest parts he had lost: his body, now whole in the sepulcher, was shining through the shroud, one angel at his head, the other at his feet. In resplendent glory, the soul of the lord Jesus went through the rock of the sepulcher and descended into his body; his limbs began to move, all his body united with his soul and his divinity [Holy Spirit]. When it left the shroud, the cave was filled with a celestial light. At the same time, emerging from the Abyss to the sepulcher, a monstrous form, with a dragon's head, a

¹⁹¹ Note from Anne-Catherine: The tree of mercy is intended to transmit the merits of Jesus to suffering souls. When the militant church cultivates this precious tree, we collect the fruits to relieve the suffering church that can do nothing for them (in purgatory). What the Lord has done for us produces eternal fruit that we can gather. But beware of lazy and unfaithful gardeners who allow a grace to be lost, which could heal a sick person, strengthen a weak one, satiate the hungry; they will be accountable for the smallest blade of grass to the Father of the family on the Judgment Day.

¹⁹² Cenacle: where the Last Supper was.

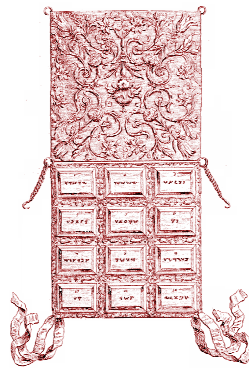
human head, and a serpent's tail, stood up against Jesus. He placed his foot on the head of the monster and struck his tail three times with a small white stick which he held in his hand and on which floated a banner: the monster shrank as he struck and the head of the dragon disappeared. This same monster was on alert at the conception of Jesus; he looked like the one who stood at the gate of Paradise.

When Jesus went through the rock, the earth began to shake and a warrior angel rushed into the tomb like lightning from heaven, he overthrew the stone and sat on it. At his sight, the guards were seized with terror and fell as if deprived of life. Cassius, one of the guards, saw light in the sepulcher and entered. He touched the folded linen on the floor and the roll of strips that contained aromatic herbs. He ran to Pilate to say that the tomb was empty, about the earthquake he had felt, and he had seen the angel go through the stone, but he had not seen the lord. He and the other guards also told the apostles the details of his resurrection.

As soon as the angel arrived in the tomb, the risen lord appeared to his mother at Mount Golgotha, resplendent with majesty and wonderful beauty. When he was walking, his coat floated in the wind with bluish reflections like the rays of the sun in the fog. His wounds sparkled with a brilliant burst and rays went from the center of the hands to the fingertips. The luminous souls of the patriarchs bowed before his mother while Jesus showed her his wounds; she bowed to the ground too, and when he took her hand and raised her, he was gone.

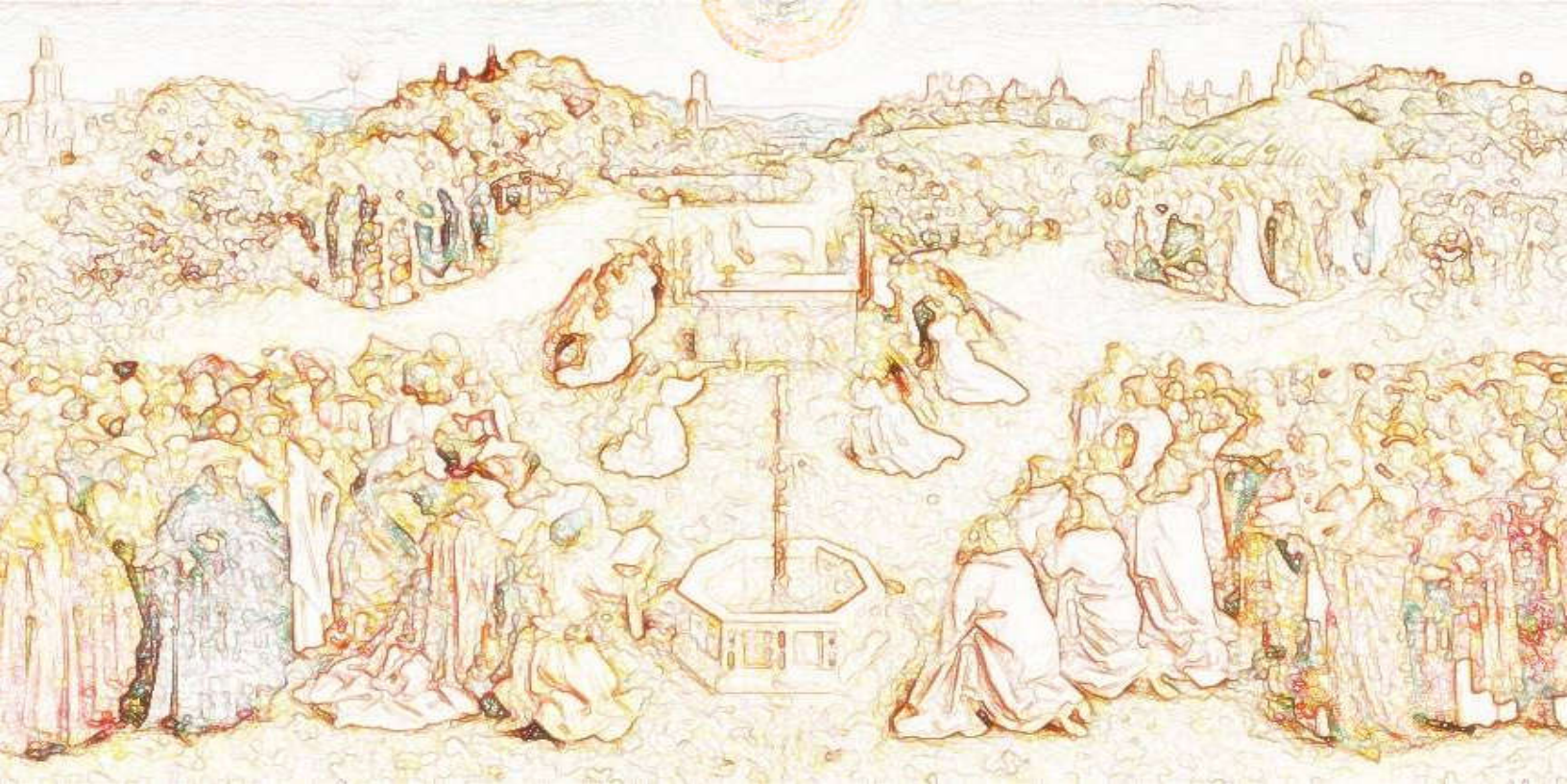


THE TESTAMENT OF JESUS CHRIST



Testament en Galilée de
notre-seigneur Jésus Christ
Patrologia Orientalis 1913, vol. 9
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THE TESTAMENT OF JESUS CHRIST ¹⁹³

1. I saw the outside and the inside, the doubly incredible and marvelous reality and appearance of the works of justice. Hear son of light, pay attention to your Father's word and I will reveal to you what will happen in the world. Let those who learn it and believe in me fear. As for the sinners who do not believe in me, not knowing my own signs, and who chase my friends; these will be chased by the flame of torture and delivered to the fire that will punish their intelligence: so Sheol opened his mouth to the impieties of the children of men and wanted to fill his breast with the fruits of the root of perdition. Their perdition is hidden in the days but it will be revealed on the last day [at death], because the word will be heard and it will reprimand them; the world will be heavy in the smallest number of days,¹⁹⁴ because I myself will not help them.
- 2.
3. The kingdom of the east will be destroyed and dressed in mourning; the west will prepare itself; the south will be in terror; and the north will listen and it will fall apart. The others who remain will be destroyed when the judgment draws near, when the days approach the completion of the scriptures. Signs and wonders will occur in heaven and on earth before the end of the world takes place.
4. — Tell us and teach us, we said.
To you I will surely tell you, I will teach you. It will not happen to you but to those you have taught, those who will believe in me. My faithful, as well as those who will not believe, will hear the blast of the trumpet coming from heaven on the earth with the fall of the stars like fire, and great stars will appear during the day. An eastern star will appear on fire, the sun and the moon will be struggling in constant terror, with thunder dread, lightning and thunder, constant earthquakes: cities will fall and men will die under the rubble. There will be continual earthquakes after the disappearance of the water. The depths will be dried, the rivers will disappear, and the sea will recede. A great plague and death will occur for many, such that the funeral for the dead will lack and the war of children will occur against parents of the same bed, because there will be disdain between the same kinship; man will not turn to man. Those who were neglected will be resurrected to see those who left them in ruin without getting them out, because envy and suffering took hold of them out of hatred. We will moan against those who have not listened to the order, and my Heavenly Father will be angry because of malicious men, because the sins and impurity which men do by corruption are many. And the prophecy will come true:

¹⁹³ Statement made by our lord Jesus to his eleven disciples in Galilee after he was raised from the dead.

¹⁹⁴ One hour in Purgatory can seem like three year (see Maria Simma testimony in her relationship with the poor souls).

— I saw you when you ran with the thief, that you associated with adultery, that you outraged your mother's son, that your tongue wove iniquity and caused a great scandal to your mother's son. ^{Psalms 50.18}

Did you imagine that I would become like you, that I would be the witness of your whole wrongdoing? Here's what I had to say. You on your side, tell Israel and the nations to listen and to believe, so that they will be saved and escape the wrath and the coming flame of fire. Also listen to this, son of light. When the Lord will come, at his approach the angels will move away from the fruits of the trees and the rivers of the depths; fiery heat will occur on the fruits and what will remain after the heat will be eaten by the locusts. And the more the pervert will get closer, the more Satan will speak and sing around the world.

5. Judea, cover yourself with moaning, you who raise your walls, open your doors, widen your enclosure, adorn yourself with the ornaments of your youth, embellish yourself for your beloveds, who prepare your throne for your king: prepare for the day of corruption when your affliction will come.

Phenicia: the sword will enter her because she has sons of perdition.

Pamphylia and the whole coastline: gird your loins of brass and iron, hide the strangers, and prepare ships to run away, for the sea will become a tomb for those who remain in you.

Proud Pisidia who trusts in your wealth: you will disappear in the ground and trampled underfoot because of your actions; I will bring up against you kings for perdition, to shed your blood, and your soul will be with those who descend into Sheol.¹⁹⁵ The rivers of Lycaonia will be mixed with blood.

Pont et Bithynia: your teenagers will fall under the edge of the sword; your sons and daughters will be captive and the walls of Pont in tears.

Cappadocia, Phrygia, Lycaonia: bend your backs on your earth, because many people will trample on you; the camps will open and the armies will go out to wrap the entire earth and destroy the temples of Armenia.

Syria will be captive and mourn over her sons; Cilicia will stretch its neck until he who will judge her appears. Arise, daughter of Babylon, who sits on a throne, who rest in glory; drink what we drew for you.

6. He then spoke of the seducer [evil spirit], the antichrist¹⁹⁶ come for perdition, who holds an account of our wrongs¹⁹⁷ and shows us many other afflictions:

— The impure is near and comes, the path opens for him, in his hand a burning sword, fire of his anger and indignation, the weapon of torture. He is the organizer born for corruption, the one who sheds blood, seduction is his strength and deception is in his hand; torture to his right, darkness to his left. Here is his character: his head is a flame of fire,¹⁹⁸ his right eye mixed with blood, his left is death, his pupils under his eyelids are white, his wide lip as well as his feet, and his crooked knuckles. The harvest time has arrived for the sickle of perdition and he will harvest all those who are due for the tortures. He will give himself as anointed with many, he will boast for his actions by the thought of his intelligence.



But this shall be the covenant that I will make with the house of Israel; after those days, said the Lord, I will put my law in their inward parts, write it in their hearts, I will be their God and they shall be my people. ^{Jeremiah 31.33}

7. The Lord will appear to those who trust in him; a great sign will appear when he comes and only my friends will know, those who had kept my Father's commandments and rejected gold and silver from the riches of this world, and earthly goods. I will receive them myself this day and their faces will shine seven times more than the sunlight:
 - I will become for them the altar, and they will become for me my people, sons and daughters;
 - I will tell them my Father's will and the judgment of this world, and they will become for me a temple;
 - I will place them among my angels, and they will rejoice for thousands of years without number;

¹⁹⁵ Lit. Gehenna.

¹⁹⁶ Against Christ; that includes anyone who hates Jesus.

¹⁹⁷ The soul of the deceased trembled like a beating heart, restrained by the demon, who came to report to the divine judgment. He said to the judge: As for the prey (the accused), your angel and I have followed this soul from birth to the end of his life; he to preserve him, I to ruin him. We both watched for him like hunters, nevertheless, in the end he fell into my hands. To win him for me, I behaved through all kinds of agitation like a torrent when the breach is made, to which nothing can resist except some dyke, that is to say your justice, which has not yet been proven against this soul; that's why I certainly don't have him yet, so I desire him with as much ardor as a hungry animal, so enraged with hunger that it eats its limbs. So especially as you are a righteous judge, why did he fall into my hands than those of his angel? As far as his sins outnumber his good works. Show them, said the judge. I have a book full of all his sins, said the demon (Ferraige 1859, *Les révélations célestes et divines de Ste Brigitte de Suède*, tome 3, p. 306 - chap.39).

¹⁹⁸ Fire of correction, blood of sin, death, blind pupils, and relentless wide mouth and feet, nothing is straight in this spirit.

because they have been found amongst those who love my name more than themselves and they have suffered in the midst of the seductive world, and have hated any rest condition.

8. They are many who reject the Lord's commandments by contempt, and persecute the righteous who are also tormented by those who love this world: those will be brought to the torture of fiery flames to consume the desires of their hearts. Many consider that my will requires animal sacrifices and blood shed on my behalf, in sacrifice for their sins: by doing so they treat me like an idol, while by the prophets I ordered to their fathers not to eat the flesh of a corpse, nor to drink its blood; but because they are carnal, they consider me carnal.
9. Also, my judgment will come against the priests [kohanim] who divert my people according to the desire of their personal pleasure. I told them by the prophet Esaiiah:
 - I ordered to cry, to lament, to shave their heads and to gird the sack. ^{Esaiiah 22.12}
But they rejoice by slaughtering oxen and slaughtering sheep saying, 'Let us eat and drink for tomorrow we will die.' It came to the ears of the almighty Ruler of the universe; the Lord Sabaot said:
 - It is not by you that the fault will be expiated, until your death. The sacrifice to the Lord is a sweet spirit, a sweet and pure heart: he the Lord does not despise him. ^{Psalms 51.17}
Turn to me, all of you, and I will turn to you too, says the Lord Almighty; do not become like your fathers who ate manna in the wilderness without knowing the grace of the Lord. ^{Zachariah 1.3}
As the prophets say, it was not known to those who had a desire for the flesh to satisfy the bad desire of their heart, as he said:
 - My people ate meat and drank wine; they are become puffy with fat and hit the Beloved with their foot. ^{Deut 32.15}
The priest and even the prophet prophesy through wine. Whereas the sons of Jonadab, sons of Rehab, did not drink wine by the command of their father. ^{Jeremiah 2.8, 35.6}
10. I tell you, stand in the righteousness for fear of the Lord because you have brought nothing into this world and you will not take anything either. You entered this world naked and you will leave it naked. Only acquire righteousness for the love of the Lord.
11. When the days of the end are near,¹⁹⁹ the wicked will begin to persecute the righteous and those who fear the Lord, and inflict them punishments following the desire of their blinded mind. To the sinners who quarrel and persecute the righteous with hatred, and say bad things about them, the Lord will throw them to the fire that never extinguishes and to the worms that never sleep.
When all the creatures will come in the heat of the fire,²⁰⁰ and the sun and moon will no longer give their light, and the waters will dry up and the rivers will be dried: the heaven will be rolled and the earth struck when the Lord will rise to judge his people and reward each one according to his acts according to the word of justice. The righteous who walked in the right path will inherit the glory of the Lord and his power, which the eye has not seen, nor the ear heard, and they will rejoice in my Kingdom in heaven.



¹⁹⁹ End of the priesthood in Jerusalem.

²⁰⁰ The heat of the seducer (evil). The sun and the moon, i.e. the Holy Spirit and Jesus Christ.

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Moses	Charles 1917, The Book of Jubilees	https://archive.org/details/CHARLESBookOfJubilees/page/n207/mode/1up
Philip	James 1924, The Gospel of Philip Apocryphal New Testament	https://archive.org/details/JAMESApocryphalNewTestament1924/mode/2up
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Bible	OT (Hebrew-English) KJV OT-NT (English) KJV	http://www.qbible.com/hebrew-old-testament/genesis/1.html https://quod.lib.umich.edu/k/kjv/browse.html
Chronology	Budge 1927, The Book of the Cave of Treasure by St-Ephrem	https://archive.org/details/stephrembookofthecaveoftreasure/mode/2up
Purgatory	Simma 1978, My Experiences with the Poor Souls	https://archive.org/details/MyExperiencesWithThePoorSouls/mode/2up
Qu'ran	Shakir 1983, The Qur'an	https://quod.lib.umich.edu/k/koran/browse.html
Calendar	Hebrew-English	http://www.kehilatshofar.com/english/Luach---Calendar.php
Concordance	English (with Wisdom and Sirach)	https://biblehub.com/catholic/
Apocrypha	English	http://www.piney.com/Old-Testament-Pseudepigraph.html
Apocryphe	French	https://archive.org/details/@filbluz_editions?sort=titleSorter
Apocrypha	Geez	https://www.tau.ac.il/~hacohen/Biblia.html
Apokryfy	Polish	https://basileia785.wordpress.com/tag/apokryfy/



PERSONA	CURSUS MAGISTERIAL	ACTS
Birth: December 25 (25 kislev) Bethleem, tribe of Judah, son de Jacob Death: 14 nisan, year 33 Father : Holy Spirit (first created) Mother : Mary, needlewoman Tutor : Joseph, carpenter Profession : Magister (teacher) Language : Hebrew Religion : Messianic Judaism Natural traits: modest, humble, kind, conciliator School: - Moses - Ancient prophet - John the baptist Philosophy: - Continenence - Community of goods - Public Defender	Knowledge [<i>basis</i>] - Origin and nature of visible and invisible universes - Variables and invariables Restoration of relations [<i>basis</i>] - Origin of man: formation, nature, de-nature - Natural environments - Relational factors Remorsefulness [<i>benefits</i>] - Definition of sins: origins, forms and distribution - Intervention factors Purgation [<i>benefits</i>] - Origin, meaning and importance Prescription of orders - Laws, interpersonal rules, solemn days and historical facts - Decisions, choices, and effects The kingdom - Paradise, Earth (water, earth, air), Purgatory (fire), Sheol and Abyss - Constraints and temporalities	- Instructor without borders - Universal knowledge provider - Advisor - Street worker - Doctor of souls - Initiator of unexpected healings - Confessor - Pedagogue - Provider of forgiveness (absolution) - Baptist (water points) and baptismal instructor - Sabbatical orator - Law interpreter and instructor - Defence lawyer (litigant) - Public orator - Resuscitator (descent into Hell) - Founder and head of Messianic Judaism

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The Book of Enoch [1-2 Enoch] 

The Gospels of Thomas

Apocalypse Apocrypha